

BANNER OF LIGHT.

VOL. 99.—Whole No. 2563.

Publishing Office:
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, MAY 19, 1906.

\$2.00 Per Annum,
Postage Free. NO. 13

The Life Radiant.

Ellen Whittier.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.
For myself alone I doubt;
All is well, I know, without;
I alone the beauty mar,
I alone the music jar.
Yet with hands by evil stained,
And an ear by discord pained,
I am groping for the keys
Of the heavenly harmonies;
Still within my heart I hear
Love for all things good and fair."

Whittier.

Mrs. Browning's convictions of the great truth revealed by modern Spiritualism are expressed throughout a vast array of matter. In her private letters to special friends she constantly resorted to the subject. Writing from Florence in December of 1856 to Mrs. Anna Jameson (the well-known writer on art) she says:

"... You are yet unconvinced. You will be convinced one day, I think. Here are wide-awake men (some of them most anti-spiritual to this hour, as to theory) who agree in giving testimony to facts of one order. You shall hear their testimony when you come. As to the 'Supernatural,' if you mean by that the miraculous, the suspension of natural law, I certainly believe in it no more than you do. What happens, happens according to a natural law, the development of which only becomes fuller and more observable. The moment, such as it is, is accelerated and the whole structure of society in America is becoming affected more or less for good or evil, and very often for evil, through the extreme tenacity or slowness of those who ought to be leaders in every revolution of thought, but who on this subject are pleased to leave their places to the unqualified, and the fanatical. Wise men will be sorry presently. When Faraday was asked to go and see Hume, to see a heavy table lifted without the touch of a finger, he answered that he 'had not time.' Time has its revenges."

Although Mrs. Browning alludes to "the unqualified and the fanatical" as the investigators to whom Spiritualism was then largely left in America in this decade of 1850-60, yet this must have been partly a misapprehension. Very likely the new movement, like every new idea, attracted a certain proportion of these; but there is an array of most significant names connected with these early researches and investigations. Among these names are those of Horace Greeley; Judge Edmonds, a noted New York jurist, Alice and Phoebe Carey, and many others of note. Dr. Andrew Jackson Davis must have been writing his wonderful books about this time—works that, like those of Swedenborg, will remain as standard writings for all time. The results of the phenomena continuing and increasing, with an unending crescendo movement, year after year, and decade after decade, were to lead, some thirty years later, to the founding of the Society for Psychical Research—the founders being largely, if not wholly, sceptics, who came to accept, perforce, the Spiritualist theory as no other theory was in any way adequate to meet the conditions.

"I should fear for a revealed religion incapable of expansion according to the needs of man," wrote Mrs. Browning. The recognition of the open door between the Seen and the Unseen is the most significant feature in the expansion of religion in modern times.

It is curious to trace the evolutionary change in the manifestations of those in the ethereal world. Mrs. Browning speaks constantly of the manifestations of her day of the physical phenomena. Tables are lifted, rappings occur, objects are moved and displaced—all the phenomena appeal to the senses. Of late years there is very little of this, the methods now appeal to the mind rather than to the sight or hearing or touch. The evidence of a communication is in the quality of the communication

itself; and in place of the long process of "rapping" it out by means of the alphabet, the voice and the hand are used to speak or write the message. Impression and telepathy are methods more subtle still.

The essential truth, however, in all this retrospective glance over the half century of psychic development, is in its relation and application to the quality of life; in its aid and stimulus toward all that is generous and helpful to others; toward all that makes for personal advance and achievement. "For all men, all women, Time, your country, the invisible world, are the interrogators," says Emerson: "Who are you? What do you do? Can you obtain what you wish? Is there method in your consciousness? Can you see tendency in your life? Can you help any soul?"

Again, we find Emerson saying of life:

"The practical aim is forever higher than the literary aim. He shall not submit to degradation, but shall bear these crosses with what grace he can. He is still to decline how many glittering opportunities, and to retreat, and wait. So shall you find in this penury and absence of thought a purer splendor than ever clothed the exhibitions of wit. I invite you not to cheap joys, to the flutter of gratified vanity, to a sleek and rosy comfort; no, but to bareness, to power, to enthusiasm, to the mountain of vision, to true and natural supremacy, to the society of the great, and to love. Give me bareness and poverty so that I know them as the sure heralds of the Muse. Not in plenty, not in a thriving, well-to-do condition, she delighteth. He that would sacrifice at her altar must leave a few flowers, an apple, or some symbolic gift. No; he must relinquish orchards and gardens, prosperity and convenience; he may live on a heath without trees; sometimes hungry, and sometimes rheumatic with cold. The fire retreats and concentrates within into a pure flame, pure as the stars to which it mounts."

The evolutionary relation of the life here and that which is to come; the extension of the life in the physical realm into the ethereal realm,—the absolute realization of this most important truth is the one greatest encouragement and stimulus that can be brought to bear upon all effort and all possibilities of advancement. The limitations of life here open into a realm of infinitely enlarging opportunities. This great truth offers its faith and force and courage for all high and heroic aspiration in the art of living the life of radiant energy and noble significance. To do one's work with a certain sincerity and genuineness: to be helpful; to "clothe with life the weak intent,"—to find the key of all heavenly harmonies,—in these lies whatever success one may hope for, and the best preparation for the life to come.

The Brunswick, Boston.

What Is Inspiration?

Did you ever write a poem, or a story, or a book? If so, you will find a most entertaining article in a recent magazine which tells how the literary geniuses of the world wrote their masterpieces. The study of the subject is of especial interest to the Spiritualist. Why, will appear later.

Colleges and universities conduct their students in literature and rhetoric through long courses of critical analysis. The masterpieces of all ages, precious as jewels to him who loves literature with a literary love, are torn to pieces, subjected to the scalpel and the microscope, until at the end of the study nothing of the beauty remains. Such a method of literary study never produced a great writer. It only makes a great critic, at best.

That "poets are born, not made," is true. It is true also of the great author in any field of literature, and especially true of the great novelist and romancer. George Sand believed "the great writer is directly inspired from above," and all writers agree that this inspiration comes at all sorts of times, in all sorts of places, always without warning or expectation.

Balzac says, "The artist is not in the secret of his intelligence. He works under the empire of certain circumstances, the union of which is a mystery." This was also Ibsen's experience. And this inspiration, too, these master minds have felt was working through them, wholly apart from their own consciousness.

George Eliot, the agnostic author of some great novels, said, as her husband writes, "that in all her best writing, there was a not 'her-self' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting."

Sir Walter Scott said "he had sometimes laid out his work by compass and rule, but that a demon seated himself on the feather of his pen whenever he began to write and led it astray from the purpose."

Hawthorne wrote, "A person to be writing a tale, and to find that it shapes itself against his intentions; that the characters act otherwise than he thought; that unforeseen events occur, and a catastrophe occurs which he tries in vain to avert."

Thackeray wrote that a novelist must go in a certain way in spite of himself. "It seems as if an occult power was moving the pen." He told his children once, speaking of "The Newcomes," that "the story had all been revealed to him somehow, as in a dream."

George Sand, one of the greatest of French novelists, "when writing a novel, was under the spell of an hallucination, wherein a crowd of half-distinct characters hovered about her, separated from her, as it were, by a transparent veil, and speaking in their voices."

Goethe, in speaking of the way many of his lyrical poems were written, said that some of them "have been preceded by no impressions or forebodings but have come suddenly upon me, and have insisted on being composed immediately, so that I have felt an instinctive and dreamy impulse to write them down on the spot."

These experiences of the masters are by no means their only. Many lesser lights have gone over the same ground and have been mastered by the same impulses.

Is not all this very easily explained?

Are not these impulses simply the control of the great minds of earth by the great minds which have gone before? Are not the poets and novelists simply the mediums through whom the mighty intellects of the past, illuminated by the experiences of the life beyond, seek to bless and benefit the dwellers of earth? It is only the greater minds of earth through whom the greater minds of Spirit can fittingly work. There seems to be (although this doctrine is often controverted) an affinity for the mighty lives of the past in the mighty minds of the present and it seems to be easier for the transcendent genius who has gone to reach his earth audience through the genius who still remains.

It is of course true that persons of very ordinary intelligence speak in strange tongues and reveal marvels in other ways; and yet there must be, as the experience of the greatest writers seems to indicate, some preparation in the medium in order that the greatest revelations may be transmitted.

It would seem to the worldling a wild raving of a fanatic to advance the opinion that a Goethe or a Hawthorne or a Scott or a Thackeray was but a transcriber of the mental product of a spirit intelligence and yet the experience which they themselves have recorded seems to indicate that this is the explanation.

Spiritualism and the Law.

Hon. Charles B. Schlim.

II.

The first paper of this series dealt solely with the question of testamentary capacity, and as that is the most important phase of the law affecting Spiritualists, this paper and several others to follow, will deal with the same question.

The review of a case which came up in the Surrogate Court of Cayuga County, N. Y., in 1887, upon the question of admitting to probate the last Will and Testament of Morris Keeler, deceased, and which afterwards went to the Supreme Court of that state, will fully explain the doctrine I have tried to make clear. Keeler vs. Keeler, 12th N. Y. St., 148 and 20th N. Y. St., 442.

Morris Keeler was a farmer, who lived over fifty years in the town of Moravia. At the time of the making of his will, July 8th, 1881, he was seventy-seven years old, and his wife was then seventy-one years of age and totally blind. He died in 1886. He was a strong-minded, vigorous man; a good and successful farmer, which was his sole occupation; close and exacting in all his

business transactions, and suspicious of the integrity of the men in his employ who had access to the movable property on his farm premises. Up to a time subsequent to the execution of the will, he continued to manage and carry on all his business operations with reasonable care and prudence.

Seances were held at his home as early as 1857. In 1868 his house was rebuilt and a dark room was fitted up for sittings, which were held daily and often several times a day. For many years, spiritual mediums either resided in the house or in the vicinity, and visitors, including some very distinguished persons, were permitted, through the mediums, to communicate with departed spirits by paying for admission to this "mystic chamber."

Much of the evidence given to prove his unsoundness of mind, relates to acts and sayings upon the subject of Spiritualism, among which the more prominent are the following: Upon the occasion of the burning of a barn in his neighborhood, he said the barn would not have burned if the spirits had all been there. Fifteen years before his death, the pole of his wagon broke and fell down as he was driving into his barn on his returning from Cortland. He then said, and repeatedly afterwards remarked, that the pole broke upon the road and the spirits held it up till he reached home. He was sure on a bail-bond of a person under indictment, who ran away about seven years before his death. He said that the spirits told him the man had broken bail and he claimed from a similar source of information to know where he was. In 1881 or 1882 he talked about putting a telephone from his house to his barn that the spirits might keep him informed of the condition of his stock. He said they shook hands and talked with him, rode with him in his wagon and ate with him at the table. He once stated that he had known the spirits to lift up his house and set it down in its place, to show their power, without ever breaking a stone.

He seemed to mistrust his brothers and sisters, and in fact, believed that they were planning to get his property and that attempts had even been made to take his life to accomplish that end. He said that he had been warned by the spirits of the designs of his relatives; and it was because of this feeling against his relatives, which was claimed to be unfounded, that the Surrogate refused to admit his will to probate on the ground that Keeler was laboring under an insane delusion respecting the attitude of his relatives toward him. The Surrogate, however, distinctly stated in his opinion, that it was not merely the fact that Keeler was a Spiritualist, that caused him to reach this conclusion. To show that such was not the case, he says:

"From the earliest period of revealed history, the world, heathen, Jewish and Christian, have believed in spiritual beings, and many wrongs have been committed in attempts to discriminate against victims of witchcraft and sorcery."

One witness testified before the Surrogate that Mr. Keeler came with his wife to her house, which was a short distance from his home, in July, 1881, and brought the will and certificates of physicians and wished them to read them. Witness's husband read the papers and said to Keeler, "You don't think any of your folks would break a will made to your wife, do you?" And he said, "You don't know them; they will come in upon her like a pack of hungry hounds."

The fact that his will was contested to the uttermost shows that Keeler had no insane delusions when he stated that they would come in upon his wife "like a pack of hungry hounds."

An appeal was taken from the decision of the Surrogate to the Supreme Court of the State of New York, and I here append sections of the opinion as handed down by Judge Barber. The matter enclosed in brackets is mine.

"It was competent for the contestants to prove the belief of the testator on the subject of Spiritualism, as expressed by himself, and the occurrences which took place at the seances held at the testator's house, as bearing on the question of whether at the time of the making of the will, he was under an insane delusion which influenced him in disposing of his property."

"The mere belief of the testator in the various phases of Spiritualism, claimed by some to be nothing more than unfounded delusions, is not in and of itself sufficient to prove that a person so believing does not possess testamentary capacity. The delusion that will invalidate a will must point to actual unsoundness of mind, or in other words, it must be an insane delusion. [The Court cannot say, as a matter of law, that a person is insane because he believed in Spiritualism, and that he can communicate with spirits and can be directed by them in business transaction.] Such beliefs do not, in and of themselves, afford a certain and reliable test of insanity and testamentary capacity. Whether a man's religious views and opinions are true or mistaken, is not the subject of judicial inquiry. [The belief

in Spiritualism is at this time so common that the law must regard its followers, when their testamentary capacity is in question, the same as those who have a different religious belief.]

"The learned Surrogate based his decision on the fact which he found established by the evidence, that the testator was influenced in making the will by the insane delusion that the Keeler family, who would have inherited his real estate if he had died intestate, were unfriendly to him, and were disposed to cheat and rob him of his property. If both of these facts as thus stated, are supported by the proofs, then the decision of the Court below should be sustained, for the law is well settled, that if a person persistently believed supposed facts which have no existence except in his perverted imagination and against all evidence and probability, and conducts his business affairs on the assumption of their existence, he is, so far as they are concerned, under a morbid delusion and is an insane person."

"So if a person is influenced by an insane delusion to make a will disposing of his property differently from what he otherwise would, the same is void."

Says the learned judge further: "I have examined the evidence with close attention for the purpose of deciding in my own mind, whether the testator actually believed that the feelings of his brothers and sisters toward him and his family, were of the character which he in his statements relative thereto expressed them to be, or whether he uttered the remarks which he made for the purpose of expressing to those in whose hearing they were uttered, his own ill feeling toward them, based upon what he regarded as a social neglect on their part toward him and his wife, because they were believers in Spiritualism and had entertained in their house those who claimed to be mediums and others who were co-believers with them in Spiritualism."

"On the question of testamentary capacity, courts should be careful not to confound perverse opinions and unreasonable prejudices with mental alienations. These qualities of mind exist even in a high degree, and yet, so far as regards the view which the law takes of the case, the subject may be sane and competent to perform a legal act. The true test of insanity is mental delusion."

Again the learned judge says: "I am not fully convinced that the testator was led to make reflections, which he did upon the character and intentions of his brother, because of any delusion. If it should be conceded that it is established as a fact that the testator was under the delusion mentioned, the question still remains for thoughtful consideration, whether he was influenced or controlled by the same in giving all of his property to his wife, with a view of disinheriting his heirs at law; or was he prompted by his affection for his wife to give her all his property?"

The Supreme Court reversed the decision of the lower Court and sent the case back to have the issues of fact as to the testamentary capacity of Keeler tried before a jury.

The widow's dower interest in her husband's estate would have been insufficient for her support; and we can readily see that Keeler acted both rationally and humanely when he left all of his property to his blind and aged wife when she had for so many years stood faithfully by his side, helped him accumulate his property and unwaveringly stood firm in those religious opinions which made her and her husband the objects of ridicule and criticism. To have left this good old woman in her old age and blindness, without sufficient support, would have been unpardonable ingratitude; or if not that, then surely it would have savored more of an insane delusion than the act of cutting off those who had antagonized and not harmonized with him, who had given him the cold shoulder, a joint which nobody relishes, instead of warming toward him with fraternal affection.

This paper closes the consideration of the Keeler case.

(To be continued.)

[The first paper of the series appeared in "Banner" of May 5. In this issue we made a proposition to furnish our subscribers with extra copies at three cents per copy, postpaid, that they may compile this valuable matter without mutilating their regular copy. Editor.]

"With a common high resolve upon the part of the Church to be true to the principles of its great founder, the Prince of Peace, war and the military system could not endure for a decade as a regular feature in the life of the commonwealth of nations." —Edwin Mead.

We cannot make bargains for blisses.
Nor catch them like fishes in nets.
And sometimes the things our life misses
Help more than the things which it gets.
—Alice Cary.

Recompense.
Emma Reeser Thayer.
Night! night! In darkness I have wandered long—
Time was when I had prayed to see the sun.
A still voice whispers to my heart, "Be strong,
And light shall come ere this thy course is run."
Look up! Ah joy! mine eyes behold the light,
Enraptured I stand worshipping afar;
'Tis worth the sorrow of long years of night,
To know the beauty of a single star.
Boston Transcript.

"Render Unto Caesar the Things that Are Caesar's, and Unto God the Things that are God's."

Address delivered at a Peace Convention of the Shakers of Mount Lebanon, at Mount Lebanon, New York, August 11, 1906, by Walter S. Logan of New York.

I stand here today to plead the cause of justice—justice among nations as well as among individuals. I have no use for the peace which comes from compromise. If my neighbor owes me a hundred dollars, I am not willing to accept fifty for the sake of peace. I can lose the whole, if need be. I ought to lose it if it does not belong to me. I must lose it if I cannot establish my right to it, but if it is mine and I prove my right to it, to take fifty dollars for the sake of peace is not to show a true Christian spirit, but simply to submit to an imposition. It does justice to nobody.

The only enduring basis of peace is justice. And the Pharisees came unto Him and asked: "Is it lawful to give tribute unto Caesar or not?" But Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites? Shew me the tribute money." And they brought unto him a penny. And he said unto them, "Whose is this image and superscription?" And they said, "Caesar's." Then said He unto them, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

Thus spake the Savior of humanity at the first peace meeting of which there is any record in history. It was not "peace at any price" that he was preaching. It was not the peace which yields one's rights. It was the peace of justice, which he preached. There was to be peace on earth because right and justice were to rule; because every man was to have his own.

Three hundred years ago the wild savages roamed through these hills, living in wild disorder, where now peace, prosperity and order reign. There was no law except brute force, no rule except the rule of the strongest. Life was held by a frail tenure and property did not exist. Men and women were born and lived and died like the wild beasts—scarcely wilder than they—around them. Today I look upon a spectacle exactly the reverse of these conditions. The country around is studded with permanent and prosperous homes. Life is held sacred. Property is respected. Order is observed. Law reigns. Sin is not altogether abolished and crime is not entirely eliminated, but honesty is the rule, virtue prevails, and crime will become more and more infrequent as we learn better and better how to use the resources of modern civilization for the upbuilding of modern humanity. I could walk unarmed, unharmed and unchallenged from here to either ocean. I can pursue my daily avocations without danger and live my life without fear.

The reason why this change has come over this land of ours is partly because the red savage of the forest was supplanted by a race which inherited centuries of culture, but also quite as much because that race which had inherited that culture and which supplanted the savage, has itself made mighty strides towards a higher civilization and better ways of life during that three hundred years. If I were standing today on the chalk hills of Devon, amid the heather of Central England or on the crags of the Highlands, I could note a change that had been made in the surrounding country there during the last three hundred years, not equal to that which marks the face of the country here, but approaching it. The civilization of today is quite as much in advance of the civilization of three hundred years ago as the civilization of three hundred years ago was in advance of the wild barbarism of that time.

Macaulay in the first volume of his history has given a graphic account of the condition of England in the year 1685, a date considerably less than three hundred years ago. He says:

"Could the England of 1685 be by some magical process set before our eyes, we should not know one landscape in a hundred or one building in ten thousand. The country gentleman would not recognize his own fields. The inhabitant of the town would not recognize his own street. Everything had been changed, but the great features of nature and of human art. We might find out Snowdon and Widdowere, the Cheddar Cliffs and Beachy Head. We might find out here and there a Norman minister, or a castle which witnessed the wars of the Roses. But with such rare exceptions, everything would be strange to us. Many thousands of square miles which are now rich corn land and meadow, intersected by green hedgerows and dotted with villages and pleasant country seats, would appear as a desolate waste overgrown with furze, or fern, abandoned to wild ducks. We should see struggling butts built of wood and covered with thatch where we now see manufacturing towns and seaports renowned to the farthest ends of the world. The capital itself would shrink to dimensions not much exceeding those of its present suburb on the south of the Thames. Not less strange to us would be the garb and manners of the people, the furniture and the equipage, the interior of the shops and the houses. Such a change in the state of a nation seems to be at least as well entitled to the notice of a historian as any change of the dynasty or of the ministry."

Speaking of northern England, where now is the seat of her greatest wealth and highest civilization, he said:

"A large part of the country beyond Trent was, down to the eighteenth century, in a state of barbarism. Physical and moral causes had conspired to prevent civilization from spreading to that region. The air was inclement, the soil was generally such as required skilful and industrious cultivation; and there could be little skill or industry in a tract which was often the theatre of war, and which, even when there was nominal peace, was constantly desolated by bands of Scottish marauders. Before the union of the two British crowns and long after that union, there was as great a difference between Middlesex and Northumberland as

there now is between Massachusetts and the settlements of those squatters who, far to the West of the Mississippi, administer a rude justice with the rifle and the dagger. In the reign of Charles the Second the traces left by ages of slaughter and pillage were still distinctly perceptible, many miles south of the Tweed, in the face of the country, and in the lawless manners of the people. There was still a large class of moostroopers, whose calling was to plunder dwellings and to drive away whole herds of cattle. It was found necessary, soon after the Restoration, to enact laws of great severity for the prevention of these outrages. The magistrates of Northumberland and Cumberland were authorized to raise bands of armed men for the defence of property and order; and provision was made for meeting the expense of these levies by local taxation. The parishes were required to keep bloodhounds for the purpose of hunting the freebooters. Many old men who were living in the middle of the eighteenth century could well remember the time when those ferocious dogs were common. Yet even with such auxiliaries it was often found impossible to track the robbers to their retreats among the hills and morasses. For the geography of that wild country was very imperfectly known. Even after the accession of George the Third the path over the fells from Borrowdale to Ravenglass was still a secret carefully kept by the dalemen, some of whom had probably in their youth escaped from the pursuit of justice by that road. The seats of the gentry and the larger farmhouses were fortified. Oxen were penned at night beneath the overhanging battlements of the residence, which was known by the name of the Peel. The inmates slept with arms at their sides. Huge stones and boiling water were in readiness to crush and scald the plunderer who might venture to assail the little garrison. No traveler ventured into that country without making his will. The judges on circuit, with the whole body of barristers, attorneys, clerks and serving men, rode on horseback from Newcastle to Carlisle, armed and escorted by a strong guard under the command of the sheriffs. It was necessary to carry provisions for the country was a wilderness which afforded no supplies. The spot where the cavalcade halted to dine under an inn oak, is not yet forgotten. The irregular vigor with which criminal justice was administered shocked observers whose life had been passed in more tranquil districts. Juries, animated by hatred and by a sense of common danger, convicted house-breakers and cattle stealers with the promptitude of a court-martial in a mutiny, and the convicts were hurried by scores to the gallows. Within the memory of some who this generation has seen, the sportsmen who wandered in pursuit of game to the sources of the Tyne found the heaths round Keeldar Castle peopled by a race scarcely less savage than the Indians of California, and heard with surprise the half naked women chanting a wild measure, while the men with brandished dirks danced a war dance."

This is the account the great historian gives of northern England at a period less than three hundred years ago. The south of England was only measurably better and the continent of Europe often still worse.

The change which separates the universal civilization of today from the mingled civilization and barbarism of three hundred years ago—the advance of our race during that time—is due more than to anything else to the improvements that we have made in the way of administering justice; to the influence of our courts of justice. Life is sacred and property is secure in this year of grace, 1905, because justice is on the whole fairly and righteously administered among men; because when one man has a grievance, real or fancied, against another, the doors of the courthouse are open to him and the whole power of the State is at his service to enforce and defend his rights; because the shield of the law protects every citizen within the State and punishes with a severity sufficient to accomplish its purpose, any trespass upon a citizen's rights and any wrong done to him or his.

Especially is this true in this land of ours, for ours is pre-eminently a judge-governed land, and it is a land of liberty because it is a judge-governed land. In no part of the world, in no scheme of human government, does the judge play so important a part as among our English-speaking peoples, and especially as here in the United States. The greatest triumph of our race, the highest result of evolution, has been in the establishment of a jurisdiction which secures justice and tribunals that administer it. The highest place in our civilization is that occupied by the judge. The noblest and most useful of men is the just and impartial judge. Order reigns within our borders, peace is secured to us, and prosperity and happiness are made possible, not so much by the warrior who fights his country's battles on land and sea as by the judge who faithfully and honestly, and fairly and impartially tries causes, civil and criminal, in the courts of our land, and administers fair and impartial justice as between man and man. John Marshall left a greater impress upon the American nation than Israel Putnam, and the constitution of the Supreme Court of the United States is far more important to the people's welfare than the constitution of the President's Cabinet.

Even the Civil War which ravaged our nation for half a decade, might have been prevented if the jurisdiction of the Supreme Court of the United States had been originally made large enough to cover the questions involved in the conflict. So much have we accomplished in the way of peace and order within the nations of the earth, and the chief agent in its accomplishment has been the installation of a free and impartial judiciary and the perfection of judicial methods in the settlement of disputes between individuals.

Our English-speaking race has been fortunate not only in the personnel of its judiciary—in its great judges—but in the judicial spirit that animates its people. We are a race of men in which each man looks out for himself. We have built our civilization upon the cornerstone of self-reliance. We have learned to be the architects and the artisans of our own fortunes. When an English-speaking man has anything to be done he does it himself. Other peoples are too prone to try to get someone else to do it for them. The basis of our jurisprudence is rights and not privilege. What each man asks for is not favor, but his own—a fair chance in life.

Even in our charities we show the same characteristics. This fundamental spirit of our race does not by any means stand in the way of the exercise of brotherly kindness. We are quite as ready to help an unfortunate brother as are the people of other races, but we are more prone to help him by putting him in the way of helping himself. We give less in the way of indiscriminate and harmful charity—more in the way of kindly and sympathetic assistance. In our co-operative institutions the same spirit prevails. We are democratic even there. If this organization before which I have the honor to speak today and which has won for itself a name throughout the world for its spirit of human brotherhood was in some other land, its government would be that of a miniature democracy. For would have a little king among you, even though he went by some other name. I am not very well

versed in your form of government, but as you are all Americans, I hazard nothing in assuming that your government is entirely after the American pattern and that this society is really a pure democracy—a democracy where merit only rules and where all have equal rights. I am sure that the judicial spirit of which I have spoken rules even here—perhaps pre-eminently here.

We are, as I have said, proud of our great judges, of the men who have administered justice and righteousness from the bench throughout this land of ours with conspicuous ability and fairness. But it is not only the great judges who have done justice and righteousness. In every community throughout the land there is some inconspicuous justice of the peace, who within his jurisdiction and according to his light, is doing justice and righteousness just as much as the chief justice of the Supreme Court of the United States or the chief judge of the Court of Appeals of the State of New York. And throughout the length and breadth of this land there are thousands of judges in the different courts every day hearing causes affecting life, liberty and property. They are human beings like the rest of us; human beings with prejudices and passions in common with the rest of us; human beings in whom the egoistic principle has been by no means entirely replaced by the altruistic. They make their mistakes, some of which are corrected by higher courts and some of which are not, but mistakes are human. It is, however, I am glad to say, the exception—an exception so rare as to be almost negligible—when anything more serious than a mistake is charged upon an occupant of a judicial position in this country. Since I have been admitted to the bar—and the silver in my hair will tell you that that was before many of you were born—there have been but two impeachments of United States judges before the Senate of the United States and two proceedings in the nature of impeachment before the Legislature of the State of New York. The reason why there has not been more has been because the judges upon the bench have been free from the suspicion of anything impeachable. Men though they are, men with the full measure of Adam in them, men full of passions and prejudices, the judicial spirit is so strong that upon the bench they are the ministers of justice and righteousness. I can go farther. I can speak of my own profession from whose ranks most of our judiciary is taken. I am proud alike of the lawyers who are on the bench and of those who are not. We are a profession whose business it is to carry upon our shoulders the burden of the quarrels of others. We are a fighting profession. We are the men who fight and settle the quarrels of the world. The difference between us and the soldier is that we use more civilized weapons—evidence and argument and logic—instead of gunpowder and dynamite. When we act for a client we are wont to see things with our client's eyes. We do not claim to view things from an impartial or a judicial aspect. We are, from the necessity of our daily avocation, partisans and yet when occasion requires we know how to lay aside the partisanship and become judicial. In some States it has been the law that when an elected or appointed judge was absent at the opening of the court the lawyers present might select some one from their own number to sit as judge pro tem and to hold the court and no fault has ever been found that the man so selected showed the judicial spirit in any less degree than the permanent judge whose place he took. In every city it is common to refer cases to hear certain classes of cases, or to relieve the regular referees of their overburdened calendars, and these referees, taken from the body of the profession, holding thousands and thousands of individual courts in their own private offices every day, are as a rule as fair and impartial as the judges on the bench, and the justice they administer is every whit as impartial and righteous as the justice administered in the regular courts.

I need not even confine myself to my own profession. Other men than lawyers sit upon the bench to lay aside the partisanship and become judicial. In some States it has been the law that when an elected or appointed judge was absent at the opening of the court the lawyers present might select some one from their own number to sit as judge pro tem and to hold the court and no fault has ever been found that the man so selected showed the judicial spirit in any less degree than the permanent judge whose place he took. In every city it is common to refer cases to hear certain classes of cases, or to relieve the regular referees of their overburdened calendars, and these referees, taken from the body of the profession, holding thousands and thousands of individual courts in their own private offices every day, are as a rule as fair and impartial as the judges on the bench, and the justice they administer is every whit as impartial and righteous as the justice administered in the regular courts.

I need not even confine myself to my own profession. Other men than lawyers sit upon the bench to lay aside the partisanship and become judicial. In some States it has been the law that when an elected or appointed judge was absent at the opening of the court the lawyers present might select some one from their own number to sit as judge pro tem and to hold the court and no fault has ever been found that the man so selected showed the judicial spirit in any less degree than the permanent judge whose place he took. In every city it is common to refer cases to hear certain classes of cases, or to relieve the regular referees of their overburdened calendars, and these referees, taken from the body of the profession, holding thousands and thousands of individual courts in their own private offices every day, are as a rule as fair and impartial as the judges on the bench, and the justice they administer is every whit as impartial and righteous as the justice administered in the regular courts.

Here in this State of New York our judges are selected by the people. It is not so in every State, but I wish it was. No purer or better judges grace the bench in this land of ours than those elected by the people. Politics run high in this country. Partisanship is rife. Around election time we are all eager for the triumph of our party, and yet when it comes to the election of a judge such is the judicial spirit that we are able to select a judge who is not infrequently a man of good judicial candidate nominated and supported by all parties, and it is the exception and not the rule when purely partisan considerations govern in the election of our judiciary. The judicial spirit which animates our people is an asset of our English-speaking race more valuable than all the gold in the vaults of our banks or in the treasury of our governments, more valuable than any other racial asset we have. It is that judicial spirit that has made possible the installation and perfection of the courts of justice which are the predominant feature in our civilization and the predominant feature in our government. There is peace and order among men throughout the world in proportion as the judicial spirit is developed among the people—at its highest where the English language is spoken because there the judicial spirit is highest; at its lowest among civilized men, perhaps in our own unfortunate Russia, because there a free judiciary is not highly developed among their people. As long as our judicial tribunals are fair and free and the judicial spirit prevails, we shall have peace and order within the nation.

But as compared with the peace and order which now reigns within the nations of the earth, the state of things between nations is very bad indeed. During the last ten years or so almost every important nation of the world has been engaged in war. England has had her war with the South African republics. Germany also has had her war in Africa. France and Italy have had their share of African wars. England and Germany together have waged war on Venezuela. The South American republics as between themselves have been in a persistently belligerent attitude and our own country has been at war with Spain and in the Philippines. England and France and Russia and Italy and Japan and Germany have together waged war on China. England has waged a miniature war on Tibet. Japan and China have had a war all to themselves, and at the time of writing this address the plenipotentiaries of Japan and Russia are trying to negotiate a peace after a terrible and destructive war, which almost assumed the proportions of a death struggle.

Within this one decade lives numbering into the millions have been lost in the military operations and the treasure amounting to billions of dollars which might have been used for man's welfare and produced happiness immeasurable, has been spent in man's destruction, and all to settle questions which

could have been settled better and more to the satisfaction of all parties concerned by some judicial tribunal that had jurisdiction in the premises. The battlefield is not only a costly place to settle a difficulty—costly in lives, in money and in the destruction of the best sentiments of the human soul—but it leads to the worse possible settlement, for it is brute force and not impartial justice that triumphs.

Peace between nations is no different in principle from peace between individuals. Individual quarrels and national quarrels proceed from the same general cause and need the same general cure. It is as true when applied to nations as to individuals that the only enduring basis for peace is justice. The establishment of a complete law of nations for the determination of international difficulties and of international tribunals for its administration is the only way to prevent war in this world. As I heard one of America's most distinguished publicists say a few weeks ago, the next step is a world government.

I hail with delight the establishment of The Hague Tribunal. If I was asked to name the three greatest events in history, I should name first that event which occurred on that greenisle in the Thames, where our ancestors, the barons of old England, wrested from the unwilling hands of King John the Great Charter of English Liberty. It was the beginning of our Saxon jurisprudence, the assertion in enduring form of the individual rights of an Englishman. Once given the rights the tribunals to protect and defend them followed as a matter of sequence. The birthplace of our racial freedom was Runnymede.

I should name second the adoption of the Constitution of the United States. It was the establishment of a judicial tribunal—the first known in history—which had jurisdiction to determine the rights of States as well as of individuals. The Supreme Court of the United States is the eternal foundation of American Liberty and the perpetual assurance of peace as between all the communities protected by the Stars and Stripes. The only exception to that peace since the organization of the court was the Civil War, and that was due to a defect in the jurisdiction of the court, which has since been cured.

The third event that I should name was the establishment of the Hague Tribunal, a tribunal intended for the determination of causes not simply between states within a nation, but between sovereign nations themselves. All hail to the men whose work is established that tribunal. Even now, after he has been engaged in two years of war in which his nation has cut a sorry figure and in which he himself does not shine even among his own countrymen, we cannot but honor Nicholas Romanoff, whose power as Czar of Russia is now waning, for calling together as he did the conference that resulted in the establishment of the Hague Tribunal. But most of all we here in this great State of New York honor as perhaps we never honored any other of the many great citizens of our great State, Andrew D. White, whose work more than any other man's resulted in the establishment of the Court at the Hague.

But must we appreciate the good work that has been done, much as I honor the men who did it, I cannot but recognize that we are very far yet from the establishment of a tribunal with power and jurisdiction and dignity enough to assure the world against war. The men who were responsible for the Hague Tribunal did well, for they did the best they could. They saved something from the conference and that is much. But the Hague Court is far yet from being perfect. Before peace is assured to the world there must be a world congress behind the court to legislate affirmative law for the world, and the court must have the world's armies at its command to serve as its posse comitatus to enforce its decrees.

We must have a world government, with power to enact world laws and to enforce them. I may be selfish in this, for what I am asking for is to substitute my profession in the place of the profession of the soldier as the conservator of the world's peace. My profession is not all that I wish it was. It falls far short of my idea, but I do not hesitate to assert without fear of contradiction even from those most inimical to our profession—I do not hesitate to assert that the peace of the world and the liberties of the world have been in the hands of the lawyer with his brief in the hands of the soldier with his gun. The Hague Tribunal as a beginning is sublime, but let us not deceive ourselves into the thought that it is the end. Round that Hague Tribunal, round the Court House which the intelligent generosity of Andrew Carnegie is building, round that tribunal which is already beginning to have its history, round that we can build the structure of a world government, based after the pattern of the government of the United States, which shall leave every nation free to govern its own people, but which shall have plenary power over the relations between one nation and another. We have peace here in this United States because we have our courts of justice established on a firm foundation to do justice and righteousness as between our people and our States. We have our racial peace pretty well established, not because we have treaties of arbitration, but because all the people throughout the world who speak the English language, have a common jurisprudence, and have safeguarded their liberties along parallel lines. We shall have international peace throughout the world when the tribunal at The Hague has the same jurisdiction all over this planet of ours that the Supreme Court of the United States has wherever the Stars and Stripes may float. War will be at an end and peace will reign throughout the world when justice is established and the jurisdiction of the tribunals which shall dispense it is recognized wherever man may live.

It may be said that this will involve an infringement of national sovereignty. Well, suppose it does? It was supposed to be an infringement of individual sovereignty or of individual liberty when laws first came to be made which required men to live in peace and order among themselves. But we have found that the civilized man with his law and order enjoys infinitely more liberty than the savage ever did without them, and so we shall find that the sovereignty of the nations when so restricted that they cannot indulge in the game of war with one another, is infinitely more valuable to them and to their people than the sovereignty which permits unlimited warfare ever could be. I hope to live to see the time, or if that is too much, I hope at least that my grandchildren may see it, when the only army in the world will be an army of all the nations of the world at the service of the Hague Tribunal to enforce its decrees—an army whose only function is to preserve and maintain peace.

When speaking of a world government, however, I do not wish to be taken too seriously. I am far from advocating such a consolidation of governments as would involve the abolition of nationality. I am too proud of the Stars and Stripes to be willing to give up my citizenship in the nation that it stands for. I honor too much the men who in war and in peace, in public and in private life, in times far gone and in times near at hand, have labored and suffered to establish the American nation which it now stands for. A world government I do not mean that the seat of authority in matters which concern

our daily lives should be transferred to The Hague or to any other foreign place. I mean simply that the nations of the world must consent, and our nation among them, to yield enough of their sovereignty to allow the establishment of a legislative and judicial authority which shall embrace all the nations of the world and enact and administer laws for the government of all the nations of the world in the particulars in which they come in contact with one another. A world government does not mean an organization which shall affect the conduct of our daily lives here. It means simply that in those respects in which nations come in contact there shall be a higher power than any one nation which shall have jurisdiction to enact laws for the government of nations in their relations to one another and to determine disputes and differences between them. A world government means simply authority enough vested somewhere which shall be superior to the authority of any individual nation, and strong enough to insure the world's peace. It means the extension of the Hague idea so that there shall be a legislature behind the court to enact world statutes relating to international law, and a power at the service of the court to enforce its decrees. The Hague Court to accomplish all the good that is possible for it to accomplish must have additional sanction and additional authority.

The judicial spirit of which I have spoken and which now prevails to such an extent among our English-speaking race, cannot be extended and introduced so as to control the actions of the nations of the earth and to put an end to war as a means of settling international differences—the world government which I have advocated cannot become an accomplished fact—by treaty alone. More than by arbitrary law we could have secured the peaceful and orderly administration of justice among individuals within the nations. The evolution of the judicial spirit among the people was a necessary prelude to the reign of law and order among the people. So the cultivation of a judicial spirit among nations so far as international questions are concerned, is a necessary prelude to the adoption of treaties and the extension of the jurisdiction of the Hague Court to the extent of the world government that I have been discussing. Governments must learn to be honest and fair. They must learn to do righteousness and to seek righteousness. It is to my mind as immoral for a nation to seek that to which it is not entitled as it is for an individual to steal his neighbor's horse or to pick his neighbor's pocket. Even more so, because a government should represent the best among its people, and national morality should be higher than the average of individual morality. We must learn to reprobate national sin as we condemn individual sin, and as citizens of our own nation we must be particularly alert to use all our influence and all our power to see that our nation does no wrong to any other nation in the world, and that when it does wrong it should be ready to make proper amends. As between two other nations we must see to it that so far as we are responsible for the public sentiment of the nation of which we are a part the sympathies of our nation are with any other nation to whom wrong has been done, and not with any other nation that has done the wrong. We must help to cultivate a national conscience for the nations of the world, as strong as is the conscience of individuals that makes them generally do right. Let no man say that this is the duty of another. It is his own duty. Let no man try to shirk the responsibility. The responsibility is upon everyone. There will be peace throughout the world only when there is a national conscience throughout the world and when the citizens of all the nations become alert to see that the national conscience shall be in good working condition and that the dictates of that conscience are obeyed.

Christianity as a creed is open to all sorts of criticisms but Christianity as a life is above all criticism. It is the creeds of Christians that have done the harm. The life of Christians, the living spirit that has guided them, has been the greatest blessing the world has ever known. For its creeds men have fought bloody battles. For its life and for its spirit they have lived devotedly and sacrificed themselves upon the altar of humanity. If we can but imbue the nations of the world in their dealings with one another with the life and the spirit of Christianity, it will be possible and natural to increase the jurisdiction of the Court of the Hague and to establish a world government with power enough to insure the world's peace forever.

We have been reading history to no impartial eyes. We have been wont to give the highest honors to the world's military heroes and far be it from me to take any laurel from the wreath that crowns the memory of any of the world's great warriors. If there be a hereafter in which we shall all be immortal, I expect to greet with pleasure and to pay my tribute of honor and respect to the Alexanders, the Caesars, the Marlboroughs, the Napoleons, the Wellingtons and the Washingtons in the next world, but I think we are coming now to recognize that Demosthenes was a greater figure in history than Alexander; that Cicero and not Caesar was the typical Roman; that Peter the Great in the ship-building yards learning the details of a great industry to benefit his nation, was greater than Peter the Great at the head of all his armies; that Galileo was greater than Charlemagne and Newton than Cromwell; that Hugo Grotius is well entitled to stand side by side with William the Silent; that John Hampden will live in men's hearts long after Marlborough is remembered only as a figure in history; that the Code Napoleon does more honor to its author than Austria does to the commander who won the victory; that Wilberforce was greater than Wellington; that our own immortal Washington was at his greatest, not leading the armies of the infant nation to great and glorious victories, but presiding over the Constitutional Convention of 1787 and organizing the government it created as first President of the United States. I think we are coming to remember Andrew Jackson for his Nullification Proclamation more than for his victory at New Orleans, and to view as the sublime figure of our Civil War not the great commander, great and dear to us though he be, whose tomb is on the River side, but Abraham Lincoln, the man of peace; and that when the many crowns of glory shall be placed upon the head of Theodore Roosevelt, the two which will last the longest and which coming generations will love the best, will be the one which will be given him for cutting through the American Isthmus and joining the two oceans, and the other which will be given him for his noble work as the emissary of peace between the warring nations of the East.

But why mention more names? The figure that stands foremost in history, if we place him in history; the man who stands foremost if we consider him as a man, the name that more lips have uttered in love and prayer than any other name, is Jesus of Nazareth, the Prince of Peace.

"Much of the charity most in vogue even among Christian churches, is but slightly in accord with the teachings of Jesus."—Prof. G. F. Peabody.

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Why Keep Defending the Truth?

If I were not a thorough Spiritualist I should most certainly have cause to doubt the grand truths it teaches by the everlasting harping on whether or not certain mediums are humbly, whether or not any of them are honest, and especially when most of the articles are written by those claiming to be Spiritualists.

It seems to me that our papers should be filled from the first line to the last with grand truths that are to benefit some one else, and not foolish argument (even if scientifically written) that will cause doubts to arise in the investigator's mind, and jar on the peace and happiness of those who are satisfied with Spiritualism as it is, and not as some would-be wise heads would try to make it.

I remember meeting a lady in the state of Florida who had become almost a maniac over the loss of her first born. She found no comfort in her church (Methodist); no hope of ever joining her dear boy was hers. Accidentally one night she attended a seance with a neighbor, moved out of curiosity than anything else. The medium was a stranger in the city, had not been in town two hours when she brought the lady a message from her departed one that was so correct that it convinced her that the boy was there. From that day her life was one summer dream; her husband and surviving child were continually made more happy by the bright, happy wife and mother. I have been in many seances with her and the entire audience was made light hearted and gay by her presence.

At last the question of doubt in that certain medium's honesty was raised. It was clearly proven that she had on one or two occasions given misleading information and the result was my friend became a harmless lunatic over the matter.

Now the doubt and everlasting quibbling about whether all mediums are honest or not is wrong, wrong, wrong.

If our enemies want to talk about such things let them do so. There are enough of us who are mediums ourselves to overpower all so-called frauds if they do exist.

There is no place where deception will be so hard to practice as among Spiritualists if we are only mind to think so, and we have so much good news to tell that I believe we have no time to waste in arguing for the benefit of our enemies.

Supposing any one of you should try to publish the names of religious hypocrites in your own circle of acquaintances. Do you for a moment believe any paper in Boston would have spare space enough to print the list?

You who have read the Bible must remember how angry Paul was because Peter went into one section and found the Jews so strong in their belief that the only way he could make converts to Christianity was to put in a little about circumcision. Read on a little further and you will find Paul did the same thing himself.

Every Peter, one of the nearest to Jesus, denied his Master to save his own bacon, and the poor rooster who must have been possessed of the devil was so pleased about it that it crowded.

Peter wept, for he was ashamed, but he did not ever lose sight of the fact that self preservation is a strong law of nature.

If the bright minds and clever pens of some of our leaders were used in telling the simple story of the friends beyond who are helping us, who are anxiously awaiting us and who, if it were best, would often show themselves to us, we would all be better off.

I don't see or hear any great doubts expressed by our friends, the unbelievers, in Spiritualism. The only place I see this everlasting wrangling about someone being crooked is in our own papers.

Mr. Moody once said that the experience of one soul saved from the depths of sin was worth more than all the sermons ever preached. The great success of the Salvation Army today is due to converted drunks and therein telling their own experience. Why can't Spiritualists talk more about what happens to them and keep still about what someone else may or may not think?

Every time a humbug is exposed in the daily papers, thousands of intelligent people wonder why other intelligent people are still Spiritualists? And if we would attend strictly to our business they would go to quietly investigating with wonderful results to themselves and our Cause; but just the moment we make an attempt to defend the truth then a doubt arises as to whether or not it is true.

For the love of our friends who have gone before and have enlightened us, let us keep proclaiming from the housetop not what we believe, but what we know, and quit defending the truth that needs none of our assistance.

C. B. Montgomery.

For True Mediumship.

To the Editor of the Banner of Light:

Your editorial in No. 11, Vol. 99, on "Mysteries of Seance," etc., is just and to the point. The book referred to is an insult to honest mediumship. If the compiler of the book is telling the truth, why not name the mediums whom he is pleased to call frauds? Does true mediumship require fraudulent methods? The book is simply a tissue of assertions, not one grain of proof, and the "Lunt Brothers" don't dare to name a single true medium who has confessed to them that he depends on tricks for mediumship. Let us stand up for mediums through good and evil reports until they are proven false. The Banner of Light comes laden with good every week, and we would not be without it. We remember the good old days of Luther Colby and that

great and wonderful medium, Fannie Conant, William White, Bro. Wilson and others of the past. Dear Mrs. Jennie Rudd and Mrs. Shellhaner Longley, all good noble mediums. God bless them.
Yours for true mediumship,
Frank Talton.

Presumptuous Man.

C. H. Webber.

Some fool of a minister, in one of the Boston papers, speaking of the San Francisco disaster, declared that a new city would supplant the old, and be made positively earthquake proof, and thereby show that man is greater than the gods. His words were to this effect. I lost track of the paper after reading the article.

Presumptuous Man! Ever since the days of happiness mythologically described by Adam and Eve in the Garden of Eden, this same class of foolish ministers has been blatantly striving to teach that the gods, or powers of Nature, may be overcome. Such teachers appear to be ignorantly oblivious to the fact that they are but a product of Nature.

Presumptuous Man! He spews in his cradle, then passes through the ages of life, to the slippery pantaloons, and incidentally slides out of his wrinkled coat of skin and off the face of the earth, too feeble in mind to even know what Nature is doing about him.

The lessons of experience which he has learned in his vain attempt to buck against Nature are buried with him, though his foolish assumptions made in the days of his early puerility are still hypocritically fastened upon his children, who, with added assumptions of their own, cause generation after generation to suffer through vain attempts to lift themselves above the laws of nature by their boot-straps.

Said a bold Marblehead to a judge in that town: "Look here, judge, you have exceeded the law. You can't fine me \$15." "Can't I," replied the judge. "Haven't I done it?"

So with nature, presumptuous man says, "Nature can't or sha'n't do this or that, for we make things fire-proof, water-proof and earthquake-proof, and volcano-proof." Then presumptuous man sits on his little mole hill with his consolation pie, and he "puts in his thumb and pulls out a plum, and says, 'what a great boy am I.'"

Meanwhile the gods of nature slowly, steadily and majestically move along their courses, just as the "stars in their courses fought against Sciscra," until the cog in the wheel of their celestial time reaches the striking point, then—whizz! bang! whirr! and over goes the bomb-proof playthings of presumptuous man, just as a man's foot, or a cow's foot, overthrows the bomb proof palaces in an ant hill.

Just imagine a hill of ants presuming to overcome the laws of a man's foot in contact with the ant hill, or when man has greater ambitions, imagine that ant hill as a bomb-proof resistance against a spade or a plow, or a stick of dynamite in the hands of man.

Just so with the laws of Nature. When Nature says to presumptuous man: "Move on my lad!" as a policeman might say, you may rest assured that presumptuous man will move, bomb-proof and all—and, only just far enough to accommodate the requirements of the gods of Nature, who pay no further attention to presumptuous man. He, however, runs like a deer from the gods, and, when at a safe distance, turns and makes faces at Nature. Then bombastically cries out to his companions: "Come on, fellows, we'll fix Nature the next time he fools with our playthings." Nature, like sensible man, or policeman, always comes armed with foot, spade, plow or dynamite, according to the amount of force required to overcome the resistance. If certain buildings in San Francisco stood, while others fell, it was not due to their material construction. It was due to the fact that Nature was not working havoc in their line. Next time, Nature may come prepared for steel buildings or open the earth and swallow them. Time eats iron as well as wood.

When presumptuous man learns to become true man, he will study and learn how best to work in harmony with Nature.

Trying to resist Nature creates monstrosities, sufferings, diseases, calamities, disasters and crimes, the conditions for which will eternally exist. Evil events may be overcome only by national compliance with natural conditions.

Room for Hosea.

A South Carolina congressman who is fond of recounting humorous instances of the whimsicalities of our "cullud" brethren tells of an amusing incident that he once witnessed in a negro church in Columbia. "The preacher, officiating," says the representative, "was one of those old-fashioned darky clergymen who loved to descend at length upon any topic for which he could find a text in the Scriptures. On the occasion to which I refer he had consumed something more than an hour with a discourse upon the major prophets. He then proceeded to devote some attention to the minor prophets. In course of time he reached Hosea. 'My breddren,' exclaimed he, 'we now takes up Hosea. We consider Hosea. Where shall we put Hosea?' "At this juncture an old fellow in the rear of the church, whose patience had been sorely taxed by the unseemly length of his preacher's remarks, arose to his feet and shuffled out of his pew, muttering, in a voice loud enough to be heard by the minister: "Hosea kin have my seat! I'se goin' home!"—Harper's Weekly.

"Whoever turns his outer sense To see his soul aright, He hears when no one speaks to him, Walks seeing through the night."

Five Epoch-Making Books

By HENRY HARRISON BROWN
Editor of "NOW" (Author, Lecturer and Teacher of Wide renown)

These "Big Little" books are having a phenomenal sale, and give universal satisfaction. They should be in every home. Mr. Brown's writings have received high recommendation in all English speaking countries. Among others Edw. Wheeler Wilcox, Lillian Whiting, Andrew Jackson Davis, and Mayor Samuel Jones have all paid tribute to "Now" literature.

HOW TO CONTROL FATE THROUGH SUGGESTION.

(A Soul Culture Lesson.) Fourth edition, 66 pp., beautiful print. Paper, 25c. This book evolves the Science and Philosophy of Life; shows the Power and Power of Suggestion.

NEW THOUGHT PRIMER.

Origins, History and Principles of the Movement. 64 pp., printed on fine book paper and well bound in red covers. Price 25c.

DOLLARS WANT ME.

Fourth edition, 34 pp., pocket size. Price 10 cents. SIX "Dollars" will be sent to one address for 50 cents.

NOT HYPNOTISM, BUT SUGGESTION.

(A Remarkable Text-Book on Suggestion.) Third edition. Typographically beautiful. Printed on excellent book paper. Price 25c.

MAN'S GREATEST DISCOVERY.

Deals with Thought-force and Telepathy. It explains how a thought can go from one mind to another. This having been demonstrated, the author terms it "Man's Greatest Discovery." Third edition. 50 pp. Popular price, 25 cents.

For sale at the BANNER OF LIGHT Bookstore.

Large Octavo. Full Cloth. Six Hundred Pages. Twenty-one Chapters.

PSYCHIC LIGHT:

The Continuity of Law and Life.

By Mrs. Maud Lord-Drake.

Including three Portraits of the Medium.

Handsomely illustrated with eight half-tone portraits, including three portraits of Mrs. Drake at various ages and one of Madame H. P. Blavatsky.

Price, \$1.50. Post free.
For Sale by the BANNER OF LIGHT.

Mediumship Defined and Defended

A Refutation of The Great Psychological Crime

By W. J. COLVILLE

In VI lectures, including an able address to Public Educators. Popular edition, 79 pp.

Price 15 cents. Postage 2 cents
For Sale by the BANNER OF LIGHT.

THE MEDIUM.

THE BIGGEST, BRIGHTEST AND BEST SPIRITUALIST MONTHLY JOURNAL.

20 Pages! Not One Dull Line!
Annual Subscription 50 Cents, post free.
Issued the second Saturday in each month.

Office, Waverley Road, Preston, Eng.

THE "SPIRITUALIST."

A MONTHLY JOURNAL DEVOTED TO Occult Research, Spiritual Development and Human Progress.

AT THE TOP FOR QUALITY OF CONTENTS!
AT THE BOTTOM IN PRICE!

Yearly Subscription, 25c., post free.
Published at the Progressive Press,
150, Folkestone Street, Bradford, England.

5011211

Psycho-Therapeutic Journal.

All who are interested in Mental and Suggestive Therapeutics, Medical Hypnotism and Curative Mesmerism, should read the

The only periodical published in England dealing exclusively and exclusively with Psycho-Therapeutics. Issued monthly by the Psycho-Therapeutic Society, which exists for the rational consideration of these subjects, and the free treatment of the poor. Address

3 Bayley St., Bedford Sq., London, W. C., England.

Annual Subscription, 4/-;
Single Copies, 4d. 501161em

BODY AND SOUL.

Lectures Delivered in the Trance State BY J. CLEGG WRIGHT.

With an Introduction by Dr. J. M. Peebles.

These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind. Brain, intelligence, consciousness. The trance state explained. The physiology of trance-mediumship. It is a book for thinkers and students. A useful companion for the medium and seer. Price \$1.00.

For Sale by the BANNER OF LIGHT.

First Lessons in the New Thought.

OR—

The Way to the Ideal Life.

BY—

J. W. WINKLEY, M.D.,

Editor of Practical Ideas and Author of "John Brown the Hero: Personal Recollections," etc.

Contents.

1. Introductory. 2. The Power of the Mind. 3. Health and Wealth. 4. Health and Prosperity. 5. Disease and Pain. 6. Health and Happiness. 7. The New Thought and God. 8. The New Thought and Man. 9. The Path of the Healing.

Cloth, 60 cents; paper, 30 cents.

For Sale by the BANNER OF LIGHT.

MEDIUMSHIP, AND ITS LAWS;

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the question: "How can I become a medium?" On the basis of the new Science of Spiritism, by determining the laws which govern all spiritual phenomena, the author shows the conditions of the mediumship, and the laws which govern it. Every phase of Mediumship, including: Clairvoyance, Spiritualism, Automatic Writing, Inspirational Speaking, Healing, etc., and the laws which govern them, are given in the development and culture of each. It furnishes the information every spiritualist and every seer needs to know. Sent by the BANNER OF LIGHT PUBLISHING OFFICE.

PORTFOLIO OF ASTROLOGIC KNOWLEDGE.

Wonder Wheel Science Series.

This portfolio contains all that is actually necessary in the practical work of Astrology.

1 copy of *Astrology in a Nutshell, with character reading in the appendix.*

1 copy of *Wonder Wheel, on tough paper, for any reference to all of the geometrical or heliocentric laws of calendar, aspects, planetary rulings, sodal circles, years of life, planetary hours, clock hours, fixed stars, decanates, terms, etc., etc.*

1 copy of *Prof. Henry's Key, Guide and Lesson, for Horoscope Work, with law for American or English time, and all the necessary laws for reading the same.*

1 copy of *Tabula Magus, of planetary hours, for use in hourly readings, for all time. Character Reading on last page.*

1 copy of *Character Reader, on card, for desk use, or parlor diversion.*

1 copy of *vest pocket lesson for immediately telling the Ascendant, the Meridian point, and place of the Sun on any day or any year, without mathematics; also a table of the approximate places of superior planets, for nearly 100 years.*

1 dozen *Horoscope or Nativty Blanks for tabulating.*

1 dozen *Wonder Wheel Blanks, for quickly tabulating the places of the planets.*

1 copy of an *Ephemeris, for year of birth, with Tables of Houses, etc.*

This entire portfolio of Astrologic lore sent to any address for \$5.00.

It is guaranteed to be reliable; free from pretentious claims; founded on the very highest of Nature's known laws, and worthy of a place in any man's library.

Any one of the series may be purchased separately if so desired.

For sale at the BANNER OF LIGHT BOOK STORE, 264 Dartmouth St., Boston, Mass.

The National Spiritualists Association

OF THE UNITED STATES.

Headqtrs.: 600 Pennsylvania Ave., S.E., Washington, D.C.

Inquires concerning matters pertaining to societies, meetings, lectures, and mediums cheerfully responded to.

A large and valuable consulting library and files of various Spiritualist journals from different parts of the world can be inspected.

Every Spiritualist visiting Washington should call at this office.

All communications to be addressed as above to HARRY T. LONGLEY, Secretary.

NEW EDITION.

The Religion of Spiritualism

ITS PHENOMENA AND PHILOSOPHY.

By Samuel Watson.

(Thirty-six Years a Methodist Minister.)

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract attention and command the studious perusal of thoughtful minds. It is a rare and valuable addition to the library of those whose attachment to the faith and forms of the Church incline them to have nothing to do with the subject upon which it treats. Twenty-nine chapters, 425 pages, cloth bound. Price \$1.00. Postage 10 cents.

For Sale by the BANNER OF LIGHT.

Beautiful Inspirational Music

By Mr. GEORGE H. RYDER, The Famous Organist.

Three Beautiful Spiritual Songs:
No. 1—"OH, TELL ME NOT."
No. 2—"HAPPY DAYS."
No. 3—"SUNSET HOUR."

Fifteen Cents (postpaid) for the Collection.
The words and music are composed by Mr. Ryder and rank with his best work.

By the Same Composer:
"TWILIGHT WHISPERS," Revere (piano or organ). This is a rare inspiration and should be in the collection of every music lover. Fifteen Cents (postpaid).

For Sale by the BANNER OF LIGHT.
264 Dartmouth St., Boston.

The Wisdom of Passion

BY SALVARONA.

In modern philosophy there are three great treatises on the Passions: that of Spinoza, that of Hume, and that of Salvarona.—Philosophical Journal.

Illustrated with three handsome portraits of Emerson, Howe, Byron, 12mo, 250 pages. Red cloth; gold title. Will be mailed to any address on receipt of price by postal note.

\$1.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion" are the spontaneous and the intuitive. I would be happy if in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe the book is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work of the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with the "New Thought" philosophy, and the "Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms the basis of the body—can be traced to Prof. Oscar Reisch, University of Chicago.

For Sale by the BANNER OF LIGHT.
264 Dartmouth Street, BOSTON, MASS.

Works by Henry Frank.

The Science of Signs and the Science of Truth.

This work contains a criticism of all the teachings of religion from the earliest times showing the origin of Christianity in primitive nature-religion and the evolution of Mythology.

It has been reviewed by most of the principal critics of the world and highly praised.

The *Athenaeum* (London, Eng.). "This is an interesting work showing how many questions have to be dealt with by one who has made up his mind to renounce authority and yet remain true to the impulses of religion. It presents a religion like Walt Whitman's; of a God, who embraces in Himself all differences and all opposites, and whom man discovers as he discovers himself."

The *Literary World* (London, Eng.). "This handsome book is meant to strike a mortal blow at Dogma. It contains not a few passages of eloquence."

The *Critic* (N. Y.). "Mr. Frank proposes to destroy theological dogma and substitute a rational foundation for religious belief. He says many wise things."

The *Boston Investigator*. "Mr. Frank is a fascinating writer. He handles language like a master. But he is not writer of sounding phrases. He is a thinker and fearlessly utters the truth."

Mime Innes (in *Banner of Light*). "Mr. Frank is a poet whose poetry rings with the melody of music; a musician who sings his message. He plays upon the human heart with a touch and technique as delicate and perfect as ever pianist mastered."

The *Dial* (Chicago). "The criticism in this work is so fertile and extreme. It is the fruit of much thoughtfulness and patient labor."

The *Arena* (Boston). "Mr. Frank has given us a bold and radical treatise. It is a reverent, broad, constructive, scholarly and extremely valuable."

400 pages, cloth bound, gilt top (hand-somely produced by the Putnam). Postpaid, \$1.50.

The Shrine of Silence.

This consists of one hundred and six Meditations, expressed in exalted language, touching on every emotion and aspiration of the human heart.

Henry Wood (author "Life More Abundant," etc.). "Such pure and delightfully expressed idealism tends to put one in a lofty state of mind. I am reading the book aloud every day to my family. It is greatly enjoyed and very helpful."

Elia Wheeler Wilcox (the poetess). "It is a beautiful, interesting and most helpful book. I read it daily."

Salvarona (author "Wisdom of Passion"). "Your work is a blessing to the age; a star lighting humanity to loftier spiritual freedom; a benediction; a flower making glad the waste places of earth."

Health Culture (N. Y.). "Henry Frank is more than a splendid teacher and great thinker. He is a poet and a music-maker. His book appeals to many."

B. O. Flower (in *Arena*). "Here are over one hundred Soul Prayers that are indeed Prose-poems."

Complete Education (Toledo). "A work of art and rare interest; sublime thoughts couched in graceful phrases."

Some have written the author calling this book their Bible, their New Testament, a Divine Revelation. One writes "He wishes he had some of Carnegie's millions that he might buy them up by the million and distribute them broadcast through the world to bless mankind."

176 pages, cloth bound, thick, soft tinted paper, handsome 8 vo. Postpaid, \$1.50.

The Vision of the Invisible.

An allegorical treatise explaining the principles of Idealism and Spiritual Substance. Paper, 75 cents. Postpaid.

Scientific Demonstration of Immortality.

A wholly new argument based on modern Psychology, backed by Physical Science, 100 pages, cloth bound. Postpaid, 75 cents. For sale by the Banner of Light.

William Denton's Works.

Geology: The Past and Future of our Planet. Cloth . . . 1.50

Soul of Things; or Psychometric Research and Discoveries. Vol. I. A marvelous work. Cloth . . . 1.50

Soul of Things. Vol. II. Illustrated 450 pp. Cloth . . . 1.50

Soul of Things. Vol. III. Illustrated 362 pp. Cloth . . . 1.50

Radical Rhymes
There is meat enough in this volume of verses to stock a score of ordinary poets. Cloth . . . 1.25

Radical Discourse on Religious Subjects. Ten in all. Cloth . . . 1.25

Is Darwin Right? or, The Origin of Man. Cloth . . . 1.00

TELEPHONE OFFICE AND BOOKSTORE
No. 222 South Street, next door to Pierce
Building, Boston, Mass.

WHOLESALE AND RETAIL AGENTS.
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
To Great Britain, Australia and New Zealand, Ten Shillings and Sixpence.
Foreign mail by publishers.

Managing Editor.....IRVING F. SYMONDS
To whom all Literary Contributions, News Items, Reports
and Announcements must be addressed.

Transmitter and General Manager
IRVING F. SYMONDS
To whom all Business Communications must be directed
Representative-at-Large,
Dr. GEORGE A. FULLER

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our Office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for
the honesty of its many advertisers. Advertisements which
appear in its columns are accepted, and no person or
company is held responsible for the honesty of its advertisers.
We request patrons to notify us promptly in case they discover
in our columns advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied shades of opinion to which correspondents may
give expression.
No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
unsolicited articles.
Whenever you desire the address of your paper
changed, always give the address of the place to which it
then sent or the change cannot be made.

Banner of Light

BOSTON, SATURDAY, MAY 19, 1906.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter.

Peace Day for the Public Schools, May
18!

Bless the hearts of the Children, could
anything of more importance be given them
for instruction than the Message of Peace!

Let the records of past ages be explored,
to rescue from oblivion not the wasteful
conqueror, whose path was the whirl-
wind, but the benefactors of the human
race, martyrs to the interests of freedom
and religion, men who have broken the
chain of the slave, who have traversed the
earth to shed consolation into the cell of
the prisoner, or whose sublime faculties
have explored and revealed useful and en-
nobling truths. Can nothing be done to
hasten the time when to such men elo-
quence and poetry shall offer their glowing
homage,—when for these the statue and
monument shall be erected, the canvas be
animated, and the laurel entwined,—and
when to these the admiration of the young
shall be directed as their guides and fore-
runners to glory and immortality!—Chan-
ning.

It appears that even "Universal Religion-
ists" find that its eclectic message is more
readily listened to than supported, judging
by a ringing editorial in the last number of
"Occult Science." Editor Grumbine has so
just a word under the caption, "Penny Col-
lections in Churches and Elsewhere" that
we pass it on to him that hath ears to hear:

"... Is it to be understood that what
is given is actually the measure or test of
one's consecration or one's love of truth?
If so, many would increase their gifts to
public charities, educational and spiritual
movements, rather than appear hypocritical.
Let us Universal Religionists change all
this. To our particular movement called
"Universal Religion," the support, though
liberal and generous is yet inadequate.
Many still have the penny and nickel habit.
Such are obsessed by it. It is just as neces-
sary in the development of this spiritual
life, to destroy that habit and grow one of
giving quarters, half dollars and dollars, as
it is to sit in the silence and pray or con-
centrate on a black spot to the exclusion of
doing your honest part in the world's work
by paying for what you get. In everything
material we pay for what we buy and al-
though there is a popular and strenuous
effort to jew everybody down and secure
things at a price below cost, a worse spirit
is shown in things spiritual. Many pay as
though what they get is worth nothing.
Some try to get it for nothing. A majority
manifest no interest whatever in the finan-
cial end of a great movement and do not
care, so long as they can eat, sleep and
have the material comforts of life. Now I
make bold to say that this is all wrong and
it is a shabby treatment of a man or woman
who gives up life to educate others in what
they cannot secure from any other source.
No apologies can excuse the indifference,
apathy or lethargy of such people.

"Those who claim to have the light
should prove by their generous support of
the Liberal Movement that they have the
right spirit and are not whitened sepulchres or

vampires. We should punctually be in our
seats on Sundays, subscribe liberally and
pay our subscriptions promptly, making our
Cause our very life, and then we will set
the world on fire."

The preliminary program of the Ameri-
can Unitarian Association, issued for its
meetings, in "Anniversary Week," which
are to be held in Boston, commencing Mon-
day, May 21, and continuing through Fri-
day, promises the feast of good things for
which Unitarianism has made its Anniver-
sary Week stand. Noticeable among the
speakers are Mr. Eells, whose withdrawal
from the First Church, as its pastor, left us
all aggrieved; Rev. Merle St. Clair Wright,
of New York; Rev. W. M. Backus, of Chi-
cago; Rev. Jenkin Lloyd Jones of Chicago.
The Anniversary Sermon will be preached
by Rev. Joseph Wood of Birmingham, Eng-
land, in a public meeting to be held in Tre-
mont Temple on Wednesday evening at
7.30. The Annual Festival will be held in
Tremont Temple on Friday at 6 p. m., with
Gov. Guild presiding and Carroll D.
Wright, President of Clark University, giving
the main address.

These meetings are generally open to the
public and are well worth attending, judg-
ing by former years. We should be glad
to know that our people are generally able
to attend. You will miss some sweet things
that we have in Spiritualist conventions, for,
after all is said and done, we believe so far,
as a denomination, Unitarianism is only
toying with the subject of Spirit Return,
but you will find some features we are still
lacking in well-ordered presentation, ripe
scholarship and unification of purposes and
endeavor. The "Banner" greets our Unit-
arian workers on the occasion and bids them
Godspeed in their undertakings for the
Kingdom.

A personal note from our kind friend,
Mr. Charles Dawbarn, accompanying his
clear article which appears in this number
of the "Banner," written at San Leandro,
and finished the evening before the earth-
quake, tells us that "San Leandro lost its
chimneys by the earthquake but suffered
little other damage. Mr. W. E. Coleman
lost everything, but a few clothes in a
valise, including his magnificent library." One
cannot offer words in the face of such
experiences, but this great teacher has a
right to feel assured that his own master-
ful messages have been stored in the lives
of the thousands who were able to receive,
and are already beyond the reach of flame
and the disasters of earth. From the multi-
tude which he has served may there come
substantial recognition in this hour of loss.

The Eighteenth of May.

When from the higher plane of spirit,
away from the glamor of arms and bal-
ances, we search the records of achieve-
ments real, which mark this age, no date,
we believe, will stand forth more clearly
illuminated than this day, when, in the year
1899, the Hague conference for peace held
its opening session.

The physiologist tells us that every seven
years our physical bodies are so entirely
renewed that not a vestige of the old re-
mains at the end of that period. Yet so
gradually does the change occur that we
find no difficulty in recognition, as a rule,
but often the final testimony of identifica-
tion is in the scars of interrupted growth
and severed parts.

Seven years have passed since that turn-
ing point in the world's struggle when,
whatever the purpose in the call for the
conference, earnest, practical men met at
the Hague to cement the nations in bonds
of fellowship for practical measures of ar-
bitration; the acceptance of which should
rid the world of its greatest cause of woe,
waste and brutality.

There have been many disheartening
chapters written since, and in blood, re-
sponsibility for which republic must bear
with monarchy. But "the glory of war"
has departed, and wherever rulers have
committed their subjects to blood, explana-
tions have been demanded, and given,
where once victory in arms received only
popular acclaim. The organism of civiliza-
tion is certainly being renewed, and the
seven short years since the first meeting at
the Hague give great cause for hope.

Last year an organization of French
teachers, numbering over 15,000, declared in
resolutions that "The teachers are energetic
disciples of peace. Their watchword is:
"War against war." At an international
congress of teachers held in Lutetia within
a year, in which eighteen nations were rep-
resented (among whom were many Ger-
mans and Austrians), declared unanimously
for the following principles to govern them
as teachers:

1. The children must be taught to un-
derstand that there are not two kinds of morali-
ty, one for nations and another for the
individual.
2. The children must be permeated with
the feeling of brotherly love toward all the
peoples of the earth, without distinction of
race, color or religion.

3. They must be influenced to respect all
life, not only the life of man, but also of
animals, in this way being led to overcome
childhood's destructive tendencies and to
feel more sensitively the horrible character
of war.

4. The children must learn, along with
the feeling of their own right and dignity,
respect for the right and dignity of others.
5. The idea of righteousness and justice
must permeate the children, and they must
learn that love of country does not stand
opposed to the love of humanity.

Countries committed to militarism declar-
ing, through their teachers, for peace in-
struction, are impressive, and a recommen-
dation that "Two peace festivals should be
held annually in all the schools of the civil-
ized nations, one on the 22d of February
and one on the 18th of May, the anniversary
of the opening of The Hague conference,"
by a European congress, marking the anni-
versary of Washington's birth as an appro-
priate date for one, is a high tribute. But,
notwithstanding a tendency in high places
to burden the people with the weight of
heavy appropriations for military equip-
ment, our State Board of Education is no
less in sympathy with peace education, and
last year sent a letter to all school superin-
tendents in the state recommending that
appropriate exercises be held in the public
schools on May 18, to emphasize the bless-
ings of peace, and instruct on the benefits of
arbitration over war as a means for settling
international disputes. This year this action
by the Board has been repeated, and the
day will be generally observed and similar
boards in every state in the Union have
been requested to take like action.

With this practice continued a few short
years, and the politicians and militarists
must give way and the glad day come of
which the poet sang:

"When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

The Rochester Undertaking.

Dr. Austin's appeal on behalf of the
attempt of the Faithful in Rochester to
properly establish our lines in that city so
connected with the early history of our
movement, certainly makes loud call. We
hope some of our readers will find it pos-
sible to co-operate in this undertaking.
One of the most impressive lines in
the apostolic struggles was the mutual
care with which the work was borne by all
at the different points in the contest.
Hunted, maligned, imprisoned, trodden
upon, yet one of the regular practices in
their assemblies appears to have been to
gather from their meagre resources a gen-
eral offering with which to aid the general
field. Beautiful to contemplate in its unity
of purpose!

We are too well aware of the local de-
mands at the various points, but if we fail
as an organized movement it will not be
from our mutual sympathy with our brother
workers, but from the narrow commercial
structure with which every man (or society)
"looks out for self."

Spiritualism properly equipped at this
point, scene of the early contest, will help
us all.

Our brothers in Rochester are entitled to
much credit for the effort they are making,
and we certainly hope for a hearty co-
operation as our people are able.

Lesson of the Great Disaster.

Hudson Tuttle, Editor-at-Large, N. S. A.

Nothing more strikingly shows the won-
derful progress of religious ideas and
emancipation from the thralldom of old be-
liefs than the attitude taken by gospel min-
isters regarding the great disaster met by
the cities and towns on the Pacific coast.
In all the thousands of sermons which have
been delivered with this subject for a text,
in scarcely one is there intimation that it
was caused by the wrath of God, because
of the sins of the people. Only a few be-
lated preachers, ignorant or superstitious,
refer to it as the hand of God chastizing
for sin.

Had it occurred a few years ago—scarcely
a generation—every pulpit in the land
would have fulminated with lurid invective
and declaration that it was because of the
sins of the people that God destroyed the
proud city, as he did Sodom and Gomorrah
in days of old. Now the minister who
cares for his reputation makes no allusion
to this once universally received belief in
the direct interference of God with the
affairs of man. Had Chinatown, saloons,
dives and dens of vice only been destroyed,
their might have been helpful argument, but
nearly one hundred churches in their gor-
geous display of devotion to God went with
the haunts of sin.

There is another notable feature; it is said
in the home of doom, with the earth shak-
ing, houses falling, and the flames leaping
to the sky, distracted men and women
prayed to God.

After the desperate moment had passed
and the great necessity felt, there were no
appeals to God for aid. To have made such

appeal would have implied that He was re-
sponsible for the ruin. Of all the Church
members of the proud city, who had said
prayers in the churches, Sunday after Sun-
day, asking God for every possible and im-
possible thing, now the actual hour of need
had come, not one went to Him. How
practical, common sense taught them its
uselessness! But they made an appeal—to
the hearts of the American people. They
scarcely whispered this prayer, when answer
came. Charity, sympathy, benevolence,
were responsive.

The ministers, instead of libeling God,
sought to kindle warmer fires of love and
instill the thought that giving to the dis-
tressed is giving to the Lord.

Why this change in the mental atmos-
phere? How has it been brought about?
The Bible is the same, and theology is in-
fallible—as infallible fifty years ago as to-
day. Is it not self-evident that it is from
the extension of knowledge; the wide recep-
tion of science and its methods of thought?
The people think, and although they repeat
the old doctrines on occasions, they have
outgrown the myths of childhood, as they
have beliefs in Santa Clause and goblins,
and view nature as a realm of law, to which
no being is superior; which no being can
control.

Beyond himself, in nature, man sees no
mercy, justice, charity or love. The storm
is not tempered to the shorn lamb; the tor-
nado turns not aside to spare the palace
of pride, or cottage of love; the storm
smites the sails of the ship, though freighted
with saints, and the hungry waves swallow
it up; the fair city built on the weak crust
is shaken down by the earthquake or, if at
the volcano's base, it may be overwhelmed
with lava. In all nature there is only one
place where the spiritual qualities are ex-
pressed and that the human soul. If appeal
is to be made to these qualities, it must
be to mankind if it meets response.

Scientific Murder of Dissociated Personalities.

Charles Deubarn.

The world just counts heads and calls the
result its census. So many heads so many
million inhabitants—each with a head and a
body all to himself.

The materialist and the believer in life
after death have this in common, that it is
form which they count as man. One says
the form dies and that is the end of man.
The other says the form dies but that is
NOT the end of the man.

In earth life form is all in all. It loves
and marries and begets other forms. Every
experience is thought out or wrought out
through form. The joys and woes of life
are only realized through form, and the
woe of death is mitigated by belief that
form will greet and know form in the here-
after. A human form is counted as a
person, the only difference being that when
we think of a person we include the form
and something more. The mind goes with
the form to make up the person we know
in earth life, and expect to meet in the
hereafter. Men, women and children are
each counted as a person, though the Spir-
itualist believes that one person may some-
times creep in and out of the form belong-
ing to another person and thus make one
form exhibit the mind of another form for
a very brief hour.

With such a statement of what we mean
by personality as a human form with a
mind in it, no one will find much fault.
But we are startled and "rattled" when we
are told by men of science that mind and
form are not so completely one as we
imagined. Of course the form is one—and,
so far as we know, the most skillful sur-
geon does not pretend to make two of it.
But the mind, we are told, only needs a
certain amount of shock to break into two,
or for that matter into a dozen personali-
ties, which must share the one body among
them as best they may. These pieces of
mind each severally and individually con-
trol the whole body, as they get the chance,
and each, so far as we can see, thus be-
comes a real person.

A most careful study of this abnormal
psychology, extending over many years, has
been made by Professor Morton Prince,
M. D., physician for diseases of the nerv-
ous system at the Boston City Hospital.
In a volume just published by him entitled
"The Dissociation of a Personality," his
experiences with a crowd of these personali-
ties is of thrilling interest to every stu-
dent of man the mortal. His careful
analysis and wonderful patience with Miss
Beauchamp—as Nos. 1-2-3-4-5 and 6—will
compel a change of thought almost as out-
reaching as the researches in evolution by
Darwin and Wallace. For if self-conscious-
ness be the distinguishing mark between
man and other animals, as claimed by sci-
entists, what are we to understand by a
number of such distinct self-consciousnesses
all using the same one body, and each with
faculties, emotions, tastes and experiences
of its own, and a memory limited to its
own experiences, like all the rest of us?

After carefully studying this profound
psychological work we can realize some-
thing of the surprise of Dr. Prince when
he discovered that the Miss Beauchamp he
had been professionally trying to cure for
years, was not really Miss Beauchamp at
all, but only a piece of her using the form
of Miss B., but with a set of memories of
its own split off into experiences of horrible
nervous sufferings, which were, for the
most part, unshared by the others.

When Miss Beauchamp first placed her-
self under the care of Dr. Prince he soon
discovered that drugs and hygiene were of
no value in her case so he tried hypnotism,
and upon the wondrous power of "sugges-
tion" is founded his treatment and measur-

able success in this perplexing case. The
immediate result was the temporary sup-
pression of his patient, and the appearance
of a very different personality without any
nervousness or ill health, and with mem-
ories and experiences of her own unshared
by Miss Beauchamp.

To make what follows a matter of care-
ful record he was obliged to number the
different personalities, and thus become a
sort of godfather to each. So his patient
is labeled B1, and the others B2, B3, etc.,
up to and including B6. Of these, three are
especially prominent and interesting, being
produced through the hypnotism of B1.
The others came to life as the result of
hypnotizing the personalities he had already
evolved or created. No two are the least
alike, or like his patient, whom he calls B1.
So we have three of these personalities
specially prominent and important for our
study in this article. These three the doctor
aptly describes and distinguishes as "saint,
woman and devil." This last term I think
rather harsh, and I believe the personality
calling herself "Sally" and recorded as B3,
would have been more suitably christened
"The Imp" by her godfather the professor.

The doctor soon made up his mind that
he was dealing with a case in which a mind
was not merely "cracked" but broken into
fragments. He afterwards discovered the
cause, which was a shock sustained several
years before. But as an unwanted and un-
loved child Miss Beauchamp had been born
into earth life with a predisposition to "go
to pieces" on very slight provocation. Dr.
Prince came to the conclusion that if he
was to effect a cure he must either blend
or destroy some of these personalities, and
his book, just published, contains an analy-
sis of each separate character, and the diffi-
culties in his way, which took him years to
overcome.

The doctor is just a scientist, and a very
clever one, too, but for him killing is not
murder if the victim happens to be caught
posing as a "dissociated personality." But
for the rest of the world, including the
reader and writer, an acquaintance with the
interesting characters which the doctor
calls "dissociated" arouses the same deep
interest as with any other person of our
acquaintance.

Here, to begin with, is B1, called by him
"the saint," but to whom he denies a full
womanhood, and at last actually hypno-
tizes her into consenting to have her indi-
viduality smothered. She is a great invalid,
and her life is made still more burdensome
by the conduct of the others who, using the
same body, do and write many things which
keep her depressed and remorseful, as she
feels that, in some way, their acts are hers.
She is very religious, and prays for help
and guidance with the agony of a soul-
stricken sinner at a revival. She is quite
talented, mastering languages and short-
hand easily and thoroughly, and is a great
student. She is, however, always an invalid.
She has much of the saint in her nature,
being full of forgiveness for her enemies,
and meekly enduring insult and injury.

If any soul have a natural claim to im-
mortality the right of B1 must be admitted.
But the cruel scientist declares that, in
spite of her goodness, she is not a soul at
all, but just a fractional part of a woman;
and he plans her professional annihilation,
or, if you please, her "scientific murder."
B1 is very susceptible to the suggestion, and
therefore easily hypnotized, with the result
that, for the time, she disappears, and a
very different womanhood takes her place.
But each remembers only her own experi-
ences, with one remarkable exception
called B3 or Sally. Sally Beauchamp was
the name she gave herself, taken from some
book she was reading, so the name Beau-
champ is given by the doctor to the entire
family to hide the real name of his patient.

The personality evolved when B1 is hyp-
notized is called B2. The chief value of
that hypnotic self is that she tells tales
"out of school" of occurrences which poor
B1 deems her most sacred and private ex-
periences. It is B3 and B4 who with the
unhappy B1 constitute what the professor
calls "Saint, woman, devil." B2 and the
rest he considers just hypnotized selves,
such as any of us might exhibit if hypno-
tized. But these three stand to him as ac-
tual fragments of the whole woman, so he
calls them "dissociated personalities."

I find it impossible to accept Sally as a
"dissociated personality" as all through the
history there is a oneness about her as clear
and decided as that of any reader of this
article. She comes to light in the first
place through hypnotism, but when she
once gets her eyes open she exhibits a most
marked character, and very different from
any of the others. She is a little heathen,
hating religion, yet knowing every thought
that passes through the mind of B1. She
actually writes out a biography of herself.
She seems to have always shared life with
B1, and learned everything that B1 learned,
—if she wished. But she left out the
French and the shorthand, wherein she
made a great mistake, for the doctor, by
talking to B1 in French, could thus some-
times keep a secret from the sharp-eared
Sally. But it was only for a little time, for
Sally could soon read the thoughts of B1.
Sally was never a moment sick, and de-
clared she never slept, or needed sleep.
Unlike the others when not actually to the
front she generally knew just what was go-
ing on.

The interesting and all important three
were constantly writing letters to one an-
other, and to Dr. Prince. And we can eas-
ily mark the personality of each by the let-
ters thus written, and also by the several
accomplishments they each gained. In
these "human fragments," and including
Sally, we have every manifestation of souls
such as Moody and Sankey would have
labored to convert. Yet our good, clever
doctor is certain that at least two out of
the three have only one soul between them,
and he goes on to include B3 and B6,
which last two came to the front by hypno-
tizing Sally and B4. We have read in our
childhood of fairies, naiads, etc., hunting
zealously for a little immortality. Well,
here they are, discovered by our professor,
but posing in human form.

(To be continued.)

Our Home Circle.

MINNIE WHEATON SOULE.

Speak the Good Word.

It isn't the thinking how grateful we are
For the kindness of friends come to bless
Our sorrow or loss
Neath the weight of the cross;
It is telling our gratefulness.

It isn't the love that they have in their
hearts,
And neglect or forget to reveal,
That brightens the lives
Of husbands and wives;
It is telling the love that they feel.

It isn't the thinking of good to mankind
That comes as a cooling drink
To the famishing ones
Of Earth's daughters and sons;
It is telling the good that we think.

It isn't the music, asleep in the strings
Of the lute, that entrances the ear,
And brings to the breast
The spirit of rest;
It is only the music we hear.

It isn't the lilies we hide from the world
Nor the roses we keep as our own,
That are strewn at our feet
By the angels we meet
On our way to the Great White Throne.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife
For the great things of life;
It's the words of good cheer that we speak.

William J. Lampton.

A LINK IN OUR GOLDEN CHAIN.

SERVE FAITHFULLY THOSE WHO
HAVE SERVED YOU.

Late one night after a very trying and demanding day we came up into our office almost too tired to make the effort to get home. The light was burning very low and only dimly could the objects in the room be seen, but on the desk a little parcel unfamiliar and unlooked for invited our inspection.

We turned it over several times and then held it to the light and there written by the hand of a friend was, "For My Dear One." A woman whom we love much had climbed the stairs before us and left a little token of her thought and care.

It was a bit of some dainty which she knew we liked and she knew too, that we must go there before going home; and so without a word she slipped into the empty, silent room and left it filled and vocal with love's sweet presence.

We kissed the little box in a sort of ecstasy and the world grew bright with sunshine and all our weariness was lost in the happy sense of being beloved.

There was no especial mercantile value to the gift, but the wealth that makes lives abundantly blessed was expressed in the act.

Life is so full of opportunities for just such helpful service, and burdened and tired and weary men and women might be lifted into a very paradise of peace if only we could understand the significance of a single loving act.

Too many of us are so intent on the special duties which devolve upon us or in the search after material success that we be little the every-day relationships and never let the sweet flowers of our love bud and bloom in beautiful deeds.

It is true, we are not impolite nor are we unkind except negatively, but are we doing our part in the creation of a heaven on earth unless we capture the moments and clothe them with sunshine and give them with love light in their eyes to greet the one who takes them from our hands?

Ah, we dream dreams of greatness and have visions of angelic visitors while the heart that aches for a word of appreciation or the eyes whose tears shut away the vision await in vain the realization of our dream in loving service or the holy ministry which we might render in our potential angelhood.

The whole structure of spirit-communion is built on the foundation of expressed love.

No bereaved mother doubts the love of her darlings in the spirit-life, but when through the silence of separation they whisper, "I love you, mamma," all the shadows are filled in with glory and courage; and hope and joy and peace attend the steps where'er the path may lead.

The greatest souls never forget our needs and our upbraidings and at some little circle or in the lonely room and yet again in the midst of the tumult and stress of effort and pursuit, we may, by lowly listening, catch the note of encouragement or find the message awaiting our perusal.

Whatever makes the spirit-life beautiful in our conception of it or makes the communicating spirit helpful, we may safely make would make this life more beautiful and ourselves more beloved and helpful.

There is absolutely no excuse for us when we know how to make heaven and yet leave our friends in purgatory.

Let us see how much we may do, not how little.

Suppose the guardian spirits to whom we are indebted for the beautiful expression of spirit-communion should suddenly cease their ministrations and leave us to carry on the work as best we could, either enlisting new people or leaving us to teach and preach without the demonstration of the truth. We would be quite sure that they were unwarranted in such cruel desertion even if we afterward learned that they had some high and lofty work to do which required all their time and energy and no number of excuses would be accepted by us as good or sufficient reasons nor would we believe in their protestations of love and interest.

We are assured daily by the sweet attentions and unfeigned expressions that we are

dear to them, that their love for us is no idle fancy and that they have an interest in the common cause of humanity and its upliftment.

Because the wife, the husband, the parent or child or the friend understands that we are very busy and very tired or very much absorbed in the duties of life are we to be excused from the expressions of loving interest in their welfare and happiness? Certainly not.

And no more are we to be excused from an expression of interest in the friends in spirit-life.

After a mother has heard from her darlings in the other life and feels perfectly sure that she can get a message at any time, is she excused from effort on her part to keep the connection intact and complete?

These sweet messages so highly prized and deeply cherished could never have been given if the movement of Spiritualism had not existed and whenever or wherever Spiritualism as a movement is endangered by lack of support, by dearth of devoted disciples, by the strong arm of strength withheld, the individual message to the individual is in danger and the sweet expression may cease to come in its fullness and beauty.

Something is due these wise spirit teachers who have taught the lonely spirits the way to speak back a message to the weary and heartbroken and never can heaven obtain on earth until we recognize this law of justice and righteousness and serve faithfully where we have been served and breathe love and devotion where love and devotion have been poured in upon our tarnished lives.

M. M. S.

At Grandma's.

"Ma," cried Goldie, "that little baby down on Main street is dead."

"How do you know?" asked her Grandma, gently.

"Oh, I went down with Etta this morning and there was a white ribbon on the doorbell."

Ma did not answer and in a moment Goldie was out of doors and flying down the street.

"Now Fred," she said when she found her brother, "you and I have got a lot of work to do."

"What's the matter?" asked Fred a little languidly.

He didn't feel like working and yet he knew that when Goldie appeared with such a business-like air there would soon be something done to make the neighbors know she had arrived and that the summer campaign had begun.

They had been in the little village only a day, but all acquaintances of the preceding summer had been renewed and several added before the sparkling eyes had closed in sleep the first night.

"Freddie, dear," continued Goldie coaxingly (she always called him Freddie when she wanted to enlist him in her plans), "don't you think you'd want flowers put on your coffin if you were dead?"

"I don't think I'd care much," said Fred rather stoically; then as if an unanswerable argument had been disclosed to him, "What would I care if I were dead? How would I know whether there were flowers on me or not? I'd be dead, wouldn't I, and dead folks can't see."

"Oh, I don't believe it," declared Goldie. "God can see and if you were good when you died and went to God, you could see too."

"You're a goose to talk that way," and Fred turned to walk away as if Goldie had shown herself to be too silly for him to associate with.

"Wait, Freddie, do please, I want to tell you something. If I died wouldn't you want to see some flowers on me?" asked the child in a subdued manner.

"Yes, I would, of course. You know I would," and Fred turned and looked at the pleading face and added, "Oh, don't let's talk about dying, I don't like it."

"Fred," said Goldie very solemnly, "there's a little baby down on Main street that's dead and I don't believe they'll have any flowers for they're awfully poor, I know. I was in their house last summer and I know all about it."

"Well where can we get flowers?" asked Fred beginning to understand that he was expected to produce some.

Goldie thought long and seriously and suggested so many wild plans that her brother was about to abandon her.

She thought they might wade in the river and get pond lilies, or they might walk out into the country and pick daisies or perhaps they could make some wreaths from leaves, but when Fred in the calm dignity of his great knowledge sneered at the idea of getting any of these things so early in the season she was in despair.

"Goldie, Goldie," rang out a blithe voice and in a moment Etta had joined the council and despair was changed to hope.

"I know what we can do," triumphantly proclaimed the new comer after she had listened to the difficulties. "We will ask everybody in this village to give us a flower for that baby."

For once Goldie felt that she was in the presence of a superior commander and she followed orders as a good soldier should.

She tiptoed softly past the back door and found a basket in the shed and then the triumvirate descended on the town and interviewed the maids and matrons of high or low degree without partiality or prejudice.

The basket was full of choice blossoms when Goldie walked into the kitchen and found her grandmother in a state of worry, quite unusual, over her long absence.

On the top lay two beautiful calla lilies, the glory and pride of the three self-appointed floral committee.

Way at the end of the town an old lady who hobbled to the door on crutches, listened to the story of the baby lying dead with no flowers to lend tender grace to the sad funeral service and then with tears streaming down her wrinkled cheeks gave Goldie the shears and said, "Take my lilies, little one, I have watched them all through the long winter and they have unrolled

their white leaves just today and I shall be so happy to have them bless that lonely mother's home."

"Now, Ma, you come with us," said Goldie, after they had told over and over again what people said to them and how no one had refused to give a flower.

"If we could have gone to every house, we would have had a cart full," said Etta; and indeed they would have. When Ma and the happy children entered the home from which the little life had fled, the poor mother could find no words to thank them for the basket of fragrant blooms.

"It was so hard to lose the baby," she whispered to the Grandma, "and I tried to be brave and not mind about the flowers, but I did feel as if I could not bear it."

Then she took the lovely lilies and laid them down close beside the white, white face so like their waxen leaves and all around the little body the blossoms that had graced the homes and nodded sweet faces to the passers by, lay in quiet beauty and softened all the harsh outlines of death.

"Now if I die this summer," said Goldie to Fred the next day in a burst of confidence, "I want you to be sure and have a lot of flowers for me."

"Do you really think you would know about it and care?" said Fred.

"Yes, I really, really do," said Goldie quite earnestly. "Yes, Freddie, I think I would, for sometimes I see our little brother who died and he always has flowers in his hands and he laughs just as if he were glad. I think it's the flowers we bought with our spending money and put round him and I think he knew it and liked it and I am sure I shall know and be happy."

Fred looked doubtful, but still he promised what Goldie asked. Deep in his heart he knew that if his active little sister lay still and cold in death before him he could find no sweeter way to express his tenderness toward the hands he had loved, than to fill them with flowers whether she knew any thing about it or not.

M. M. S.

The Wood Rat.

The wood rat of Southern California is one of the most interesting little creatures of the lesser animal world. He seems to be endowed with a deal more intelligence than other members of the rodent family.

His chief characteristic is the carrying off of all manner of things to his nest. He takes great delight in entering houses and selecting all manner of things to his taste, from jewels to cigars.

A wood rat was captured in a harmless trap, that he might be more closely studied by a certain naturalist. He appeared at close range to be a very handsome little creature, his eyes wonderfully bright and bead-like, and his coat a close, fine drab, well cared for.

He seemed to have little fear, but looked at those who came near with a sort of curiosity and astonishment. He sat on the naturalist's desk, and finally, becoming better acquainted with his new surroundings, ran nimbly about the room, examining everything. After assuring himself that no harm could come to him, he commenced to search about for something to carry away. He sprang upon a small stand and looked its contents over. A small ivory paper cutter in the shape of a sword seemed to please his fancy, and he seized it in the centre and, holding it firmly in his mouth, he sprang down and scampered to the sofa, which was piled with cushions, behind which he carefully hid his plunder, and then went eagerly back for more. On the second trip he took a small ink wiper in the shape of a doll with very full skirts.

After the cushions were removed behind which he had hidden these things, he did not seem at all alarmed, but took them and carried them carefully to another hiding place behind a little desk, and then started out for more to add to his hoard. After this he was put back into his cage, and later carried back to his nest in the woods, which by the way, was filled with all manner of things, including cigars, envelopes, a shaving brush, a pocket knife and some visiting cards. All of these had been purloined from a gunning club situated not far distant from the home of the wood rat.

It was found that the gunners had constantly missed articles and fancied that a dishonest servant must have been guilty of the thefts. The strange habits of this little animal have caused it to be named in Southern California the "robber rat."

The nest of the wood rat is beautifully made, being in the form of a ball, and sometimes measures three or four feet in diameter. It is made of leaves, grasses and twigs, and is sometimes placed high in the trees, or again low down, close to the ground. It is perfectly smooth and finely finished inside with the floss of weeds and plants, a lining making it the softest, coziest of places.

These little creatures live on nuts and large seeds. They have a good-sized storehouse under ground, approached by a tunnel near their nests. They also have extra storehouses for their stolen goods, of which they make no use whatever, but steal with the mania of a kleptomaniac.

They are very gentle little animals and may be handled with ease. They may be made into charming, contented pets, their one disadvantage being that they will steal and carry off all manner of small things.

The scientific name of the wood rat is Neotoma, and it is a native of California. Naturalists have of late been deeply interested in it, and have paid close attention to its habits.—American Boy.

"Go make thy garden as fair as thou canst.

Thou makest it never alone;

Perhaps she, whose plot is next to thine,

Will see it and mend her own."

There is love that stirs the heart,

And love that gives it rest,

But the love that leads life upward

Is the noblest and the best.

Henry Van Dyke.

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM—
SHIP OF
MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light," and are given in the presence of other members of the "Banner" staff.

These circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

INVOCATION.

O Spirit of Infinite Wisdom we turn our hearts to Thee. In aspiration we would understand life and its possibilities. So with a trust that is simple and sincere we wait the coming years and striving to know all, would yet wait in patience and faith the unfolding life knowing that in its completeness it will be an expression of perfect wisdom and perfect love. Now when all the world is bright with the glory of returning Spring, now when every birdnote and every unfolding leaf is speaking the life that hidden through all the dreary days of the Winter bursts forth into beauty and loveliness. Our hearts awaken and we would express more of life and love and beauty. So with this glad song of the Springtime in our hearts we would add to the service of the world and do whatever we may to make the world a better place in which to live and to make men better understand that love is at the helm. With every other thought cast aside and no other desire except to serve may we be made strong and go forward with assurance and confidence. Amen.

MESSAGES.

Charles Edgerly, Lynn, Mass.

The first spirit that comes to me this afternoon is a man about sixty years old. He has a full gray beard and dark blue eyes and quite heavy gray hair. He is rather short and heavily built. He says that his name is Charles Edgerly and he says, "I am from Lynn. I didn't know much about this sort of thing and I never thought that it would make the slightest difference to me whether I knew what was coming after death or not, but I got over here and I couldn't forget the past life or my friends and I have had a great desire to send word to Fred." It is wonderful how in the midst of new scenes the heart turns to the old days and the old life. I used to think that heaven was a sort of a place where every thing went on in the same way as it had been going since the world began. I didn't dream that the men and women after death were so much interested in the world that they would plan and work to make the conditions better, but when I got here and I found so many plans and improvements in mechanical life as well as the spiritual life of man I can tell you I was surprised. If the spirits that I have seen making plans for transportation, making plans for the lighting of the work of mankind, undertaking to make plain the secrets of the bowels of the earth or striving to bring the other planets into communication with the earth; if these people could express to you people their plans I suppose you would get them quicker, but they wouldn't be as much to you as they are today when you think you make your own discoveries and through the discovery grow used to the invention and the work. I have heard a good many people talk about the foolishness of connecting spirits with mortals and I want to add my testimony right here to any that has ever been given about the desirability of connecting these two conditions of life that I believe it is for the good of all. My Fred is interested in these things and believes that the time will come when he can be of some use to the spirits and I am sending him this message of encouragement to tell him that he is already a help and that as time goes on he will certainly be able to do more. I would like Mary and Emma to know that I have been with them and while I have sometimes felt annoyed that they had so much of the work of other people to do, I am trying to be brave about it and to help them to do the right thing. I guess I have preached enough and I want to add a word of appreciation for all that has been done and a word of gladness that I can come. Thank you."

Inez Clark, Washington, D. C.

There is a woman here I should think about twenty years old; tall, slender and dark. She seems to be perfectly unfamiliar with this whole thought of spirit-return. She is beautifully dressed and seems to care more for dress than anything else. Her name is Inez Clark and she comes from Washington, D. C. She says, "After all there is only one way for any of us to get to our people and that is through the love and sympathy and attraction. One cannot buy a ticket and return as one likes and perhaps it is better so. All of God's gifts are free. I think I would have been much interested in this subject if it had been

brought to my attention. People are so busy these days that they have to have things presented to them in order to gain their attention. My life was busy and I was satisfied. I wanted to live; death seemed a horrible, ugly specter and I never thought of it if I could help it, but I was killed. I was so strong and well that I did not dream that death could come to me. My father and mother are both alive and they would give anything to hear from me, but it never has entered their minds that such a thing is possible. They have never taken the idea seriously that there could be any re-union for us until they died too. So I have come to send this message. They will doubt it at first, but I shall follow it up with my presence and perhaps Edith may feel me in such a strong and realistic manner that she will make an effort to console some one who can speak for me. I am pleased with all they did in my name, but I would give more for one word with them than all the treasure they have wasted on my memory. I am very grateful for this opportunity and I thank you."

Emma Crosby, Kansas City, Mo.

There is a spirit of a lady who comes and stands by me now and she is about forty-five, perhaps not quite as old as that; very light, with blue eyes and brown hair and she says that her name is Emma Crosby and she says that she lived in Kansas City. She is very much depleted and she says, "O, if I only could have strength to tell of my experiences since I have been here, I am sure that no one would ever again wander away from the light of truth and the joy of righteousness. I early became a Christian, but I did not live up to what my religion taught me. I grew careless, lukewarm, and thought I could take care of myself without any prayers or church associations and I died alone without any friends near me and for a long time I seemed in the dark over here. I couldn't find any one who seemed to have any particular interest in me and I couldn't find any particular thing that I was interested in. Then I thought of God and I prayed and the minute I prayed I began to feel better. Something like hope came to me and after a while I found some friends who tried to help me to find my own. My mother is with me now and we decided that it might be better for me to say this word that some of my friends that I used to have and some of the acquaintances that I had at last might know exactly what my condition was and is. Josephine was about the only true friend I ever had and I put myself beyond her help and care by my own actions. O, the peace in being good. The pleasure of a minute or the possession of certain things never make up for the loss of love and respect. Tell George that I am sorry for all the trouble I brought him and I will do all in my power to bring a better condition to him. Thank you."

Katie Maynard, Fargo, Dak.

The last spirit that comes to me this afternoon is a beautiful woman, I should think she was about thirty-five years old. Her eyes are very dark and her hair is dark and she has red in her cheeks and doesn't seem to have been sick very long. The first thing she says to me is, "My name is Katie Maynard. I was married to Frank Maynard and we lived in Dakota. We lived in several places there, but at last in Fargo. I came from the East and we built many plans on what we would do with our future. But I was taken suddenly ill and almost before anything could be done, I slipped away into the spirit-life. I had no more notion of this after-life than the average person has and Frank had no idea of it either and it came like a terrible calamity to us both. It was just as hard for me as for him. I couldn't communicate with him any better than he could communicate with me and many and many a time I stood beside him and cried until I thought I could cry no more. When anybody says there are no tears in Heaven they certainly don't mean the spirit-life. I guess it is true that you can have Heaven while you are living in the body just as much as you can after you die. I never had any children and I am glad of that now, because I should have felt so badly to have left them. I am getting better contented because Frank is getting a little more like himself and is not so despondent as when I first died. I am living with my grandmother and with Mrs. Bates. We are very happy together and find very much to do, but the real peace will only come when I have Frank with me or when he recognizes me, making the separation as if it didn't exist by our conscious communication with each other. There are so many things I desire to say. One has so many things in his possession that mean nothing to anybody else after he is gone except from a sentimental standpoint and I have often thought that I would have been glad to have had all my things given away or disposed of in some way just as soon as I was gone and then Frank wouldn't have dwelt so much on the old life, but would have established a new life between us which would have better suited our present conditions. Tell him for me that I am just as eager to help him and to see him get ahead as I was when I was here and anything I can do to help him, I shall be glad to do. Thank you."

In every other branch of scholarship, a teacher is glad to learn from his pupils, but in theology a penalty is placed on all initiative on the part of the pupil. No pupil may surpass his teacher.—Elbert Hubbard.

The man who strives merely to run with the biggest crowd is, at best, a sorry creature. The man who strives to be right and to do right is, after all, the only citizen who can rest under the infinite comfort of an approving conscience.—Tom Watson.

And there is a God; a holy will in action, however much the human will rocks to and fro; high over time and space a sublime thought is woven, and though everything is in labor and change, an imitable Spirit continues amidst all this change.—Schiller.

Banner of Light.

BOSTON, SATURDAY, MAY 19, 1906.

Society News.

Correspondence for this department should be addressed to the Editor, and must reach this office by the post office delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

Topic for the Progressive Lyceum.

Sunday, May 27, 1906. "Live and Do."
Gem of Thought:—

Live and do for all thy kind,—
Every passing day;
Doing with thy hand and mind,—
Help along the way.

To live is much, to act is more, wondrous
is thy state. J. W. R.

For information concerning the Progressive Lyceum authorized Lesson Paper for the N. S. A. address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

The Children's Progressive Lyceum, No. 1, of Boston held its regular session in Red Men's Hall, 514 Tremont Street, Sunday, May 13, 1906, at 11.30. After the lesson and march, Olive Sharp, Baby Vinto, Pauline Pfeiffer and Robert Carneghan read. Queenie Knowles, Pauline Wagner, Wilhelmina Hope and Elsie Curtis sang. A delegation from the Methuen Lyceum was cordially received; the secretary of that Lyceum, Miss Nelson, read and her father sang and made a few remarks. At one o'clock the circle was formed. These circles are very interesting, quite a number of the young members of the Lyceum taking part. The Lyceum closes Sunday, May 20, with a concert in the evening in Red Men's Hall.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 604 Washington Street. Morning: A very harmonious circle, Mrs. Millan, Mr. Privoe, Dr. Blackden and Mrs. Blanchard participating. Afternoon: Many hearts were made glad by the loving messages given by Mrs. Reed, Mrs. May Millan, Mrs. Kemp, Mrs. Blanchard, Mr. Brewer, Mr. Macurda, Prof. Mahomet, Mr. Miller from San Francisco, Mrs. McArthur; solos by Mrs. May Millan, Mrs. Mary Smith and Mrs. Nellie Carleton Grover. Evening: Song service, led by Mrs. Lou Rockwell, organist. Opening exercises by Mr. Brewer, Mrs. Hubbard Miller, poem and remarks. Remarks and messages by Mrs. Izetta B. Sears, Mrs. Fox, Prof. Clark Smith, Mrs. Blanchard, Mr. A. Hill, Mrs. Peak Johnson and Mrs. Kemp. Meetings will be held all summer.

The Cambridge Spiritual Industrial Society held its regular meeting Wednesday, May 9. Mrs. Katie Ham was the speaker. A large audience was present, although the weather was so bad. Mr. Fred Taylor sang finely and Mrs. Ham received much applause for her fine work.

L. S. I. S., Dwight Hall, 514 Tremont Street, Mrs. Belcher, president, had a very good attendance at the exercises on the evening of May 10. Prof. Clark Smith opened with an invocation, following with astrological readings. Mrs. H. Mason made some fine remarks. Mr. Hatch responded to a call to the platform. Mrs. McLean gave some fine psychometric readings and by special request, the president occupied the remainder of the evening with readings. Mrs. Morgan favored the audience with a song. May 17, good test mediums are expected.

The First Spiritualist Ladies' Aid Society, Mrs. Allie, president, held its regular meeting Friday, May 11, in Appleton Hall, 9 Appleton Street. After a duet by Mrs. Hattie Mason and Mr. George Cleveland, Mrs. Waterhouse opened the meeting, followed with remarks and messages by Mrs. Maude Litch, Mrs. George, Mr. Packard and Mrs. Mason. Next week, May 18, is the May Party. All welcome. Memorial services will be held Friday, May 25, afternoon and evening. The following talent have been invited: Mrs. Waterhouse, Mrs. Willis and daughter, Mrs. Butler, Mrs. Mason, Mrs. Abbott and the Misses Abbott, Mrs. Whall, Mr. Wiggins, Mr. A. P. Blinn, Mrs. Henderson, Mrs. S. C. Cunningham, Mrs. Maude Litch, Mrs. Nettie Holt-Harding, Mrs. Haidee Hall, Mrs. Annie Chapman, Mrs. Carrie Loring, Mrs. Belcher, Mrs. Zwahlen, Mrs. Whitlock, Mrs. C. Fannie Allyn and others.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Gal. VI, was the subject of the president, Mr. Mason. Mr. Chase, Mr. Adams and Mr. Newhall all took up the theme. Messages were given by Mr. Fitzallen, Mr. Jackson and Mrs. Johnson. 1 Cor. xiv, formed the theme of the afternoon chosen by the president. Mrs. Cutter spoke and all enjoyed the messages given. Mr. Adams of Lynn was heard with great pleasure. A solo was given by Miss Bell; Mr. Chase then spoke. All enjoyed a few words by the pastor. Mrs. Johnson and Mrs. Morgan gave messages. The president spoke in the evening. Messages were given by the chairman, Mrs. Chapman; Mr. Chase spoke with great earnestness, as did also Mr. Cohen, formerly president of the Spiritualists' Union. Messages were given by Mr. Jackson and Mrs. Johnson.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president. The regular monthly supper and meeting took place May 10. Sixty members and friends assembled in Louise Hall at 6 o'clock and after an informal reception of a half hour, marched to the banquet hall, where a boun-

tiful supper was served. In the evening after a praise service Mrs. Kate Ham of Haverhill was introduced, and proceeded to read from ballads. Mrs. Ham gave very many readings, which were wonderfully correct. The president followed with her guide, "Prairie Flower."

Sunday, May 13, Children's Lyceum opened at 2.35 by singing. The general subject was taken up and discussed by both the little ones and adults. The Misses Ada Eaton and Beatrice Coston, piano solos. Subject for next Sunday, "The Best Method to Bring Out the Good in Every One." Afternoon circle opened at 3.50 with a praise service and invocation by Mr. Clark Smith. Mrs. George B. Mosier, Mr. Baker of Boston, and the president gave many fine messages. Evening meeting opened at 7.40 with a praise service, Scripture lesson and invocation. Madam Bruce of Boston was introduced and spoke briefly on the subject, "Forgive and Forget," after which she gave many beautiful and accurate messages. Closed with benediction. Mrs. Kate R. Stiles of Onset will occupy the platform Sunday, May 20. A "Church Shower" on Thursday evening, May 17.

American Psychical Research Society, Harvey Redding, president. The mid-week meeting was held at the home of the president. First half hour was devoted to healing, followed with an invocation by Mr. Redding. A selection on the piano by Mrs. Emma Wells, who also read an inspirational poem entitled, "Crumbs of Love." Fine delineations by the following mediums: Mr. and Mrs. Osgood F. Stiles, Mrs. Knight, Mrs. Hadley, Mrs. Smith and Mrs. M. E. Dean, who answered mental questions. There was a large attendance.

Odd Fellows' Hall, Malden Square, Malden, Mass. Sunday evening meeting opened with song service, Miss Nellie Gowe at the piano. Invocation by Mr. Redding. Mrs. Abbie Burnham gave an able address and was listened to with interest by the large audience. Mr. Osgood F. Stiles gave good communications from spirit friends and Mrs. Osgood F. Stiles gave convincing proof of spirit return. Mr. Redding gave satisfactory delineations. Meeting closed with hymn and benediction. Mid-week meeting will be held at the home of the president, 202 Main Street, Everett, May 17.

The Ladies' Auxiliary of Unity Church, Boston, Mrs. Ida Whitlock, president, has nearly finished a successful season's work. They have labored under the disadvantage of not having a permanent place for social gatherings, the greater part being held in Legion of Honor Hall and some at private houses. The business sessions during the early part of the season were held with Mrs. Barnes of Massachusetts Avenue and later with Mrs. Walter Page of Huntington Avenue. May 4 occurred the annual election of officers for the ensuing year, those of last year being again in office. The outlook for another season is very promising and if all goes well, as is now indicated, weekly meetings will be held instead of twice a month. The Auxiliary has contributed its mite to Unity Church to further the interests of the Cause and to help make good conditions for the many who desire to learn of the Spiritual Truths and also be convinced of the continuity of life by the messages given through the organism of the pastor, F. A. Wiggins. The last entertainment will be held at Legion of Honor Hall, 200 Huntington Avenue, Boston, Mass., Friday, May 25, from 4 to 12 p. m. A pig party and sale of useful and fancy articles, home-made food, preserves and candy. Sale opens at 4; entertainment from 7.30 to 9, and dancing from 9 to 12. Good music furnished by orchestra. A large number of pigs (chins) were distributed early in the season among the members of the auxiliary and friends with the request they be fed even to stuffing. How well this has been done will be proven, May 25, when the slaughter of these innocents will occur. A prize to be awarded to the owner of the best fed pig. In other words, the most money. These well fed pigs will be the price of admission for owner. For those who have expressed a desire to be present and not fortunate enough to be furnished with a pig, tickets may be secured at the door for 35 cents, to include entertainment and dance. Admission free to the afternoon sale. A cordial invitation is extended to all.

Mr. and Mrs. Osgood Stiles tendered a benefit for the Unity Camp Building Fund on Friday evening in Freedom Hall. Good work in the line of tests and messages was done by both of these worthy workers. The next benefit will be given by Mrs. Mamie Helyett, assisted by Mrs. Dr. Caird. It will be held on Friday evening, May 25th, at Freedom Hall, Mrs. Helyett will read sealed letters, a phase of mediumship at which she is becoming very proficient. Sundays, May 20th and 27th, Mrs. S. C. Cunningham, the noted test medium. Dedication of the new church at Unity Camp on Sunday, June 3d. A large array of first-class talent will assist in the exercises.

New England States.

Augusta, Me.—The Progressive Spiritualist Society of Augusta held two very successful meetings on Sunday, May 6, and an unusually large circle on Friday evening, May 11, and on Sunday, May 13, two very interesting meetings were held, all of which were presided over by Mrs. S. C. Cunningham of Cambridge, Mass., who did some very excellent work. The afternoon service of May 13 was especially impressive, being dedicated to the memory of our arisen friend and sister, Miss Charlotte Boynton, secretary of the society, who passed to the higher life at an early hour, May 13. The meeting was opened by the reading of a poem entitled "There Is No Death," and the hymn, "Shall We Meet Beyond the River?" was very touching rendered. She will be missed very much, but the knowledge that her sweet spirit hovers near and that her friends will find her waiting on the other shore, sustains them through this hour of shadow.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and social in Oriental Hall with a large attendance. The next supper will be a Strawberry Festival and will be held in Oriental Hall on Monday evening, May 21. There will also be booths with articles for sale; an Indian Camp with mediums in costume to give communications. Mr. Stackpole will be in full Indian costume and give communications. On the 3d of May the Ladies' Aid gave a Surprise Party to Mr. G. F. Lawton, celebrating his fifty-third birthday. There were fifty-three present, one for every year. There was music and singing and a collation of coffee, cake and ice cream; then a circle was formed and Mrs. Brown, Mr. Butterworth and Mr. Stackpole gave communications. Mr. Lawton was presented with a handsome umbrella, suitably inscribed, from the Ladies' Aid. May 21, strawberries and cream. The public invited.

Providence, R. I.—The Helping Hand Society held its weekly circle at the home of Mrs. M. E. Jones, president, 363 Lockwood Street, and had a large and interested gathering. Mrs. Jones conducted the meeting alone, Mrs. Kendall being unable to attend on account of illness. The next meeting will be held at Mrs. King's, 99 Pearl Street. These circles are now held on Friday evenings and are open to the public. All are cordially invited to attend.

Troy, N. Y.—The First Society of Progressive Spiritualists of Troy, N. Y., held a Memorial Service, Sunday evening, April 29, in memory of the society's departed friends. The services were opened by singing. Invocation by F. P. Edgerton of Albany. Mr. Doty of Albany, a very interesting speaker, addressed the audience on the subject of Spiritualism. Mr. F. P. Edgerton of Albany, an excellent lecturer, delivered a beautiful eulogy to the deceased members of the society. Mention was made in the eulogy of the late president, Elisha Waters, who was a Spiritualist for many years; in fact, he was one of the "Pioneers." Mr. Waters took one of the famous Fox Sisters about Troy sightseeing on the occasion of her first visit to this city. The late vice president, Dr. Cheney, was also remembered as a staunch friend of Spiritualism. His home was the scene of many a seance. Dr. Cheney was beloved by all who knew him. Mention was also made of Mr. McKay, Mr. Gernon, Mr. Bissell, Mrs. Lott and many others. Mrs. Bindschadler followed with messages, which were well received. Services closed with singing and benediction by Mr. F. P. Edgerton.

First Spiritual Union, Norwich, Conn.—The fortnightly supper of the Helping Hands was held last Thursday, nearly 150 guests being cared for. It was a Blossom supper and the tables were beautiful decorated with blossoms. After the supper Mrs. Chas. E. Burdick, Miss Emma Mowry, Mrs. A. P. Blinn and Mr. Eugene J. Carroll gave a dramatic sketch entitled "The Naughty Boy." This was followed with recitations by Miss Mowry and Mrs. Burdick and with a skit entitled "The Kickers," by the children of the Lyceum. Master Harlow Bogue made the hit of the evening with an original composition on "Cows." Dr. Clarence Capron and Misses Emma Leopold and Haydee Blackstone gave vocal selections. This was the most successful entertainment that has been held. The meetings will close Sunday, May 27th, to reopen the first Sunday of October with Mr. Albert P. Blinn as permanent speaker for the second year.

Lake Pleasant, Mass.—Mr. Philip Yeaton, who has managed the Lake Pleasant Hotel for the past four years, will again be in charge this season. The hotel will open June 15. Harry S. Savage will have charge of the baggage. Mr. John Glickland will run the boats, and Jesse R. Stratton, with his popular orchestra, will open the dancing season at the pavilion July 4th. The restaurant at the railroad station has been let to Mr. J. M. Rising, and Thomas B. Stratton & Son of Millers Falls will again be in charge at the grocery store. Early campers are already arriving. Among those who came last week were Mrs. A. E. Barnes, Miss Olive Reynolds, Mr. and Mrs. J. S. Fremont, Mrs. and Miss Tozier, Mrs. Ada Woodruff and Mrs. Lotta A. Reed, Mrs. E. Whiting Clarke and Mrs. L. P. M. Smith. Cephas Burnham, with his helpers, is clearing the debris of winter from the grounds and Mr. Frank C. Bryant is putting the water plant in condition to operate and supply the cottages with water by June 1st. The circulars are ready for distribution.—Albert P. Blinn, sec.

Movements of Platform Workers.

Edgar W. Emerson will fill engagements in Methuen, Mass., May 13; Augusta, Me., May 20-27.

E. W. Sprague and wife, the N. S. A. Missionaries, will serve the Campmeeting Associations at the following named places the coming season: Hazlett Park, Mich., Aug. 2-7; Clinton, Ia., Aug. 9-14; Delphos, Kans., Aug. 17-26; Winfield, Kans., Aug. 28 to Sept. 3.

Announcements, Special.

New York State Association Meetings.—A Mass Meeting will be held in Arcade Hall, Broad Street, Hornellsville, N. Y., May 26th and 27th. Spiritualists of that city and surrounding towns are invited to come and participate.

Also at our Annual Convention, to be held in Buffalo, June 1st, 2d and 3d, at Spiritual Temple, corner of Prospect and Jersey streets.

We most cordially invite the workers and friends, not only of our own, but of adjoining states, to be with us on that occasion.—H. W. Richardson, pres.

Wednesday evening, May 23d, the Spiritual Fraternity Society (First Spiritual Temple, Exeter Street) will give an Ice Cream Social and Dance, preceded by a short entertainment. Tickets 25 cents.

WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1904, by C. E. Webber.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

| Birth Nos. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|------------|---|---|---|---|---|---|---|---|---|----|----|----|
| Apr. 21-23 | B | F | G | M | E | K | | | | | | |
| 24-26 | B | F | G | M | E | K | | | | | | |
| 27-29 | K | B | F | G | M | E | | | | | | |
| 30-32 | K | B | F | G | M | E | | | | | | |
| May 1-3 | E | K | B | F | G | M | | | | | | |
| 4-6 | E | K | B | F | G | M | | | | | | |
| 7-9 | M | E | K | B | F | G | | | | | | |
| 10-12 | M | E | K | B | F | G | | | | | | |
| 13-15 | G | M | E | K | B | F | | | | | | |
| 16-18 | F | G | M | E | K | B | | | | | | |
| 19-21 | F | G | M | E | K | B | | | | | | |
| 22-24 | B | F | G | M | E | K | | | | | | |

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their Birth Number. A day may be very good

for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

The ruling people of the world during the term of this table are those born under No. 2. In this term of ruling, a large amount of Determination will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 4, 6, 10 and 12. It is the time of even number rulings, the negative or feminine forces of the world. Spring bonnets, house cleanings, repairs, etc., etc. One Judas, or opposing force in every circle. The opposing force and unfavorable will be No. 8, and Nos. 5 and 11 will also be unfavorable.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism. Astrologic readings given by correspondence. All of Prof. Henry's published works are for sale at Banner office.

Chats on Wonder Wheel Science.

(Continued.)

The first portion of this particular subject, as contained in the Chat in last week's "Banner," was a scientific elucidation of Spiritualism such as has never before been given, by reason of the fact that both Astronomy and Astrology fell into disrepute at the time of the dispute between Galileo and the priests, since which time, a period of about 400 years, a study of the heavens has been indulged in only by a select few.

Go among the church ministry and you will find very few who really have much knowledge of the starry heavens, while their Bible says: "The heavens declare the glory of God" (Psalms 19-1). "and the firmament sheweth his handiwork. Day unto day uttereth speech." Such is the speech that true astrologers have revealed from time immemorial. "And night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

Astrologers have been prominent among all nations and tribes of the earth. "Their line [meaning rays of influences] is gone out through all the earth and their works to the end of the world." Surely this is a declaration of communication between celestial and terrestrial powers. "In them hath he set a tabernacle for the sun." This denotes the sun, as the sun of God, ruler of a holy temple, and every astrologer knows that the body of man is a temple of God, in which the sun, with its light, life and way (or ray), is chief ruler. That makes him the Lord of the Temple, whether the temple be the solar system, or the body of man which is a perfect image of the solar system as at time of birth. Then the psalms say: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The higher church people know perfectly well that the Sun is the Lord of Sundays, by the edict of Constantine, setting apart that day as a holiday, but, "Man is lord of the Sabbath," because he can or cannot observe it.

I am speaking of this merely to show how utterly indifferent church people (particularly the teachers) are to the "glory of God," and to the "sure testimony of the Lord," as set forth so plainly by the Psalms.

Their bearing is strongly against this Psalm, and has been since the days of Galileo, but they were not so before that time, for the Christian Church was founded on the principle of communication between the heavens and the earth, and so much reliance did the early Christians depend upon the powers of the Sun that the Moon-worshippers (whom the Christians termed "heathen," because they worshiped the animal plane of life), in retort, stigmatized the Christians as "Sun-worshippers and worshippers of the head of an ass."

This latter stigma was on account of the fact that the head of that most beautiful, swift and independent creature, the wild-ass, was the symbol of Aries, the point in the heavens where the sun is mythologically resurrected in spring, and has his greatest glory, or exaltation. The symbol of Aries was changed to Ram.

It is wrong to suppose that the ancients, anterior to the palmy days of Rome, thought the earth to be flat. That was a belief, or an assumption, which had become prevalent during the idolatrous days of Rome, about the time of the beginning of the Christian era, when Rome and Greece had both lapsed into a disregard of the Astronomy and the Astrology of the older Scientists of Egypt, Chaldea, Media and Persia, from whose lore Moses, Daniel and Jesus of Nazareth obtained the wisdom of the ages. For convenience in calculation, the Geocentric system was deemed to be the most precise for detailed matters, and the Moon-worshippers who prevailed in Rome and Greece in the time of Jesus were more interested in the superficialities of life, and cared little about the fact whether in reality the Sun went around the earth or the earth around the Sun. The teachers of the Christian church, since the days of Galileo, ignored even Astronomy until within less than 100 years ago, save for the purpose of navigation, hence they have made but little attempt to elucidate wherein "the heavens declare the glory of God," or how "the word" of the heavens goeth out to "the end of the world," except by the sentimentalism of their creedologic, theology, which has in reality instituted in our time "the abomination of desolation in holy places."

"The word" of the heavens "was made flesh" in Jesus of Nazareth, just as it is made flesh, or revealed through flesh, by every Astrologer, or prophet or seer who correctly expounds the "word of God," as

it is written above our heads in the heavens.

My purpose in the Chat of last week was to show that spirits departed from the body go on in advance of the earth as far as their spirituality will permit, while the earth goes on the same path at a slower rate of motion to overtake them.

Man's Mind is soul-centred in his body, according to time of birth, and it can extend outward in any direction around the body, as far as the spirituality of his thought will permit.

The mind centering upon the selfishness of the body would still naturally cling around the locality of the body after death as it would have no progressive impulse to go further from earth.

I am convinced that strictly material minds lie dormant in the earth until awakened to a new expression of earth life, through progressive stages, as may be actuated by the forces of the Moon, which in ancient mythology were termed, "the blowing of Gabriel's horn."

I know of nothing in Nature that can return to the place in space which it leaves, for when it returns, the objective forms which it left have moved into a different point in space. The Sun never returns to the same space it occupied the hour previous, nor the day or year, yet, from earth view, as we move on its relations to the earth holds uniformly progressive.

Everything moves onward by cyclic order, similar to the machine winding of a ball of twine.

By energetic mental force we may extend our mind in any direction, like a piece of rubber, but, so long as it is connected with the body, its materiality causes it to contract, or to be drawn in, like a turtle's head.

We may extend the mind beyond the appreciation of our age, but, with "moss-back" schoolmasters abroad, we are in danger of being labeled, as all advanced minds have been in their age. The joys of an advanced mind are exclusive property, such as moths cannot corrupt; such as thieves are not able to steal.

Bodily or Mentally, when we arrive at the conditional places of spirits gone before, we become imbued with thought, impression or vision, en-rapport with the conditions of the etheric atmosphere, or ambient, which animates them, and, possibly with memory of preceding things, normally forgotten, just the same as when we come into the same atmosphere with mortal companions, or as with them in times gone. And this is rationally proven and scientifically endorsed regardless of popular ideas of mental hallucinations, entertained by material minds.

Those who entertain spiritual ideas, today, honestly or dishonestly, are in the ranks of Advanced Thought, corresponding with the advanced position in space occupied by the earth and the entire solar system. Others who can see only with the physical eyes are chained to slavish grovelings with the "muck rake."

If Spiritualism should be viewed and endorsed in this scientific phase of things eternal, it would set scientific minds agog and lift Spiritualism into an advanced stage and above sentimental theologic quibbles.

With this view of Spiritualism, I can endorse it, and scientifically prove it, and without being obliged to discount, or to apologize for fakes.

In next number of Chats, I will tell what I mean by "Fakes." Don't be alarmed, anybody, for all mortals are Fakirs in some things, and "misery loves company."

Think, seriously and carefully, of what I have presented. Scientifically combat it, if you can. It is Truth that the world is an hungared for, and not pet hobbies.

Dollars and cents, and bones and rags are governed by civil laws.

Do good to thy friend to keep him, to thy enemy to gain him.—Benjamin Franklin.

"The modern church has voluntarily and blindly given up or lost its influence over 'temporalities.' By a series of developments covering nearly three centuries since the landing of the Puritans and the Pilgrims, Protestants, as churches, have abandoned all organized effort for the responsibility for the temporal conditions of the common people." "In my view the Reformation of Luther has exhausted itself on its economic side; it has, as now developing, no encouragement to the poor, which compares to the Hebrew socialism."—Rev. E. H. Rogers.